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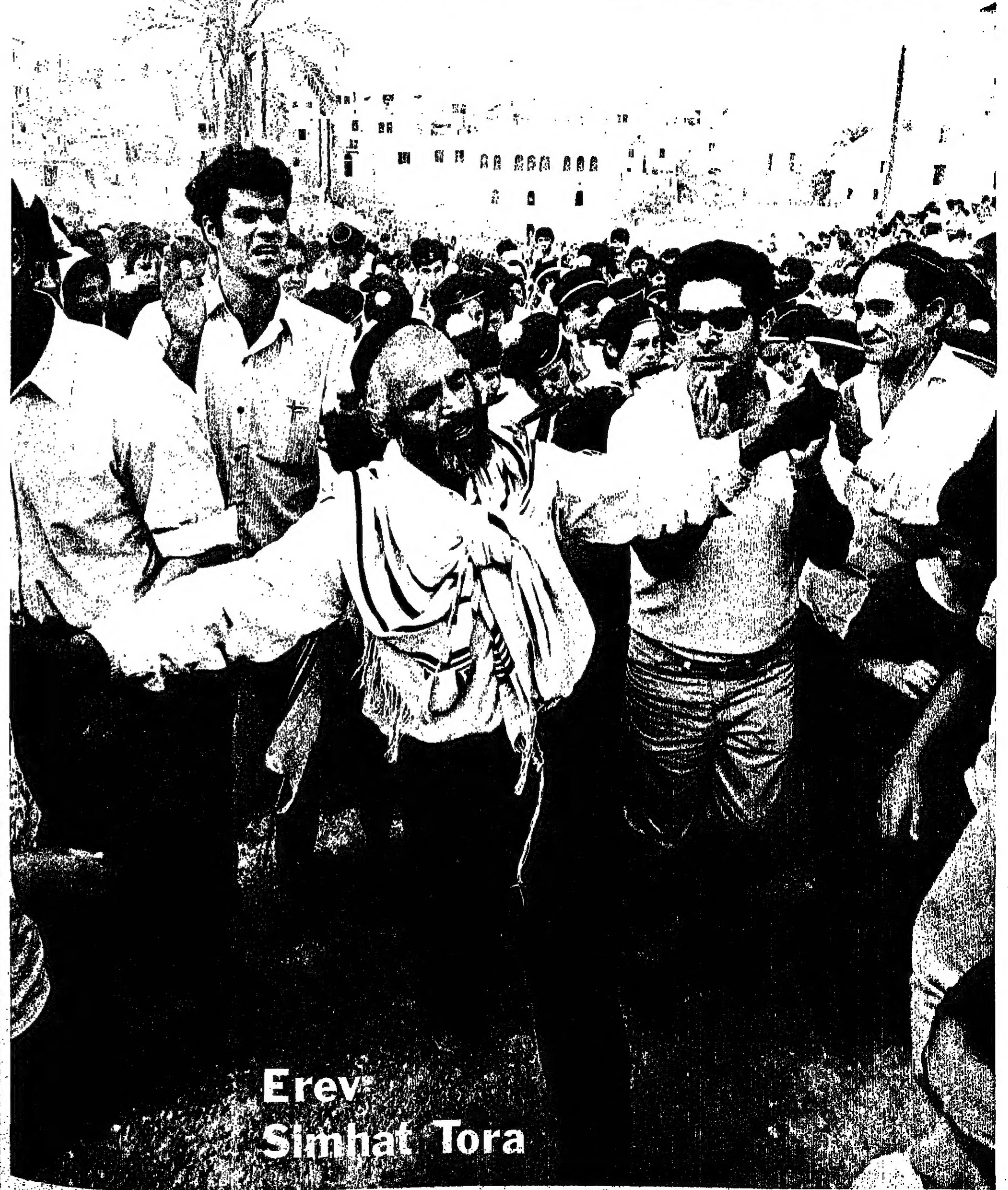


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Friday  
September, 29, 1972

THE JERUSALEM  
**POST** MAGAZINE



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# NCR 399



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THE President got a dream  
that the Asian problem was  
becoming extremely explosive and  
that God was directing him to  
act immediately to save the sit-  
uation... As the President has  
repeatedly stated, in whatever he  
does and whatever his Govern-  
ment does, they are always guid-  
ed by God... ("Uganda Argus,"  
August 14, 1972)

This is how members of the  
Uganda government rationalize  
the strange and perplexing ac-  
tions of President Idi Amin.  
Members of the government (who  
have no independent authority  
but are really the President's  
henchmen) have tried to con-  
vince the people that Amin is no  
mere mortal but a prophet di-  
rected by the Almighty through  
dreams. This phenomenon is the  
key to understanding present-day  
Uganda, a nation whose leader  
is currently dominating the head-  
lines with one new pronounce-  
ment after another.

Following the sudden expulsion  
of Israelis in March of this year  
came the expulsion of Asians in  
August. And before the world  
had recovered from the shock of  
this cruel, racist measure, Amin  
threatened to reduce Rwanda's  
capital, Kigali, to ruins within 24  
hours if it did not expel the  
"Zionists" who are undermining  
his government from their bases  
in the country. This month he  
accused Britain of plotting to  
murder him and gave its 17-  
man military mission a week to  
leave. A few days later came his  
dramatic announcement of the  
Tanzanian "invasion" of Uganda.

After the Israeli expulsion from  
Uganda there was some soul-  
searching here, with some people  
trying to find rational motives  
for Amin's action, in possible  
errors on the part of the Israeli  
mission. The events which follow-  
ed proved that no rational ex-  
planation was possible. The fac-  
tors were all irrational: Amin's  
personality, his suspicions and  
imaginary fears and his growing  
conviction that his is a divine  
mission.

This belief in prophetic visions  
appears to have guided Amin  
for many years before he seized  
power, although he gave no public  
expression to it. His successful  
coup in 1971 convinced him of its  
verity.

Idi Amin has neither the educa-  
tion nor the political experience  
of his predecessor, Dr. Milton  
Obote. He has been a military  
man from his youth, joining the  
British Army at the age of 17.  
There, he was known as a good  
sergeant-major and an excellent  
boxer.

Since his coup he has become  
a fanatical visionary, increasingly  
losing touch with the present  
political and economic realities  
of Uganda. A Moslem by faith,  
he devotes a considerable amount  
of time to religious matters.

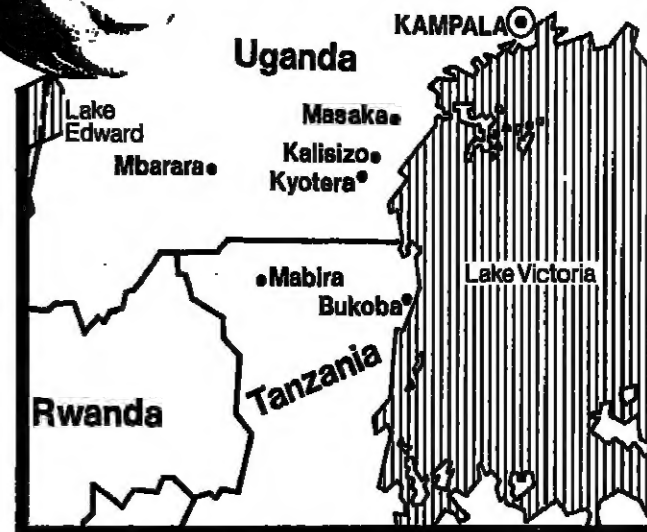
It was at a religious congress  
in June 1971, that Amin dis-  
closed that he had his first pro-  
phetic dream when he was still  
a British soldier. Tired after a  
long trek, he fell asleep, and  
dreamt that an angel of the  
Lord appeared before him. Among  
the angel's revelations were the  
date of his death and the fact  
that he would one day be Presi-  
dent of Uganda. A year later, he  
told a gathering at Tororo that  
he had dreamt that all the Arab  
territories conquered by Israel  
would be liberated before June 7,  
1974, "you wait and see if my  
dream doesn't come true," he  
added.

### Diminishing support

Amin's fanaticism, impetuosity  
and aggressiveness increase as  
his internal position becomes  
more shaky and the support he  
gets from his government weak-  
ens. The popularity he enjoyed  
when he first became President  
in January, 1971, was a reaction  
to Obote's ouster rather than a tri-  
bute to himself. Obote had aroused  
the hatred of a majority of Ugan-  
dians, especially the southern tribes.  
This was an important factor in  
his power play which followed,  
and one which dictated Amin's  
behaviour.



## THE DREAM AND THE NIGHTMARE



UGANDA'S 9.5 million popu-  
lation, comprising 30 sepa-  
rate tribes, can be divided into  
two large sections: the Bantu-  
speaking group which makes up  
two-thirds of the population con-  
centrated in the south, and the  
Nilo-Hamitic group in the  
north. The southerners are  
more advanced economically, in-  
tellectually and in political or-  
ganization. The most important of  
the southern tribes is the Ganda,  
whose ancient kingdom, Buganda,  
was ruled by a Kabaka (king).  
The northerners' advantage was  
their militaristic character. Most  
of the soldiers in the British  
Ugandan Army were recruited  
from the north. The decentralized  
nature of British government in  
Uganda helped to strengthen the  
separatist tendencies, especially  
that of Buganda. On the eve of  
Uganda's independence in 1962  
the nation was on the verge of  
total disintegration into tribes.  
Obote's acumen and political skill  
brought about a compromise  
which was drafted into the con-  
stitution. Uganda became a fed-  
eration of a number of king-  
doms and territories.

### Maintaining power

Amin was ruthless in the steps  
he took to maintain military  
power. More than 1,000 soldiers  
and officers of Acholi and Lango  
origin were massacred in various  
army camps at Jinja and Maba-  
rara — which, of course, further  
weakened the army on which  
he had to rely for his main sup-  
port. Amin's explanation for the  
massacre was crude: he said that  
the men had been killed protect-  
ing Uganda's sovereignty against  
Tanzania. Then, just as now, Tan-  
zania totally denied this fabrica-  
tion. Two Americans who went  
to Mbarara to verify the story —  
Nicholas Stroth, a journalist, and  
Robert Sledge, a university lec-

Idi Amin has surprised many people with his  
erratic actions during the 20 months that he  
has ruled Uganda. There is no rational  
explanation for many of his activities, from  
the expulsion of Israelis earlier this year to  
the war he is currently waging against  
Tanzania, according to one of Israel's experts  
on East Africa, ARYEH BEN-SHALOM.

After his coup Amin paraded  
himself and his regime as the  
answer to the mistakes of the  
radical leftist, Obote. He initiated  
a pro-Western foreign policy and  
took a liberal stance in the eco-  
nomic field. He even seemed to  
be paving the way for a dialogue  
with South Africa. Britain and  
Ghana were the first countries  
to grant him recognition. On the  
other hand, some of his neigh-  
bours — Tanzania, Zambia, Su-  
dan and Somalia — came out  
strongly against him. Amin re-  
cognized the urgent need to for-  
tify his position militarily not  
only for defensive purposes but  
also in the hope of extending  
Uganda's borders. The resultant  
drain on the country's resources  
led to a steadily worsening eco-  
nomic situation, with a drastic  
decrease in foreign currency re-  
serves and shortages of basic  
food supplies. It was at this  
point that the conflict with Is-  
rael began.

There had been speculation that  
Israel had helped Amin in his  
coup. The idea originated with  
the presence in Uganda of an  
Israeli military mission — invited  
there by Obote. When Amin came  
to power, the mission continued  
to function in accordance with  
Israel's principle of cooperation  
with nations rather than with  
particular national leaders. In  
spite of Amin's personal request,  
Israel saw no need to reaffirm  
its recognition of Uganda, but it  
did accede to his appeals for  
greater economic assistance. Even  
here, however, Israel was cautious,  
refusing to undertake additional  
projects of any magnitude — such  
as the construction of airfields. Is-  
rael's reluctance to fulfil all Amin's  
military and economic requests  
was not to be provoked into  
fighting.

AMIN'S announcement of a Tan-  
zanian invasion on September  
17 was not the first of its kind;  
he made several similar announce-  
ments in 1971 which later proved  
to be false. This is his method  
of diverting public attention from  
the appalling internal situation.  
We may assume that he again  
needs to conceal a struggle tak-  
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and to destroy these elements he  
suspects of being Obote sympa-  
thizers. This was why he followed  
up his latest invasion announce-  
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done last year, Amin bombed Tan-  
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(Continued on page 6)

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# The dream and the nightmare

(Continued from page 5)  
and its unwillingness to become involved in his military escapades were important causes of the breakdown in Israel-Ugandan relations. (According to Colin Legum of the London Observer, Amin got a dusty answer when, on his last visit to Jerusalem, he asked the I.D.F. to help him capture a Tanzanian port for his landlocked country.)

AMIN turned to quarters which might be prepared to give him unconditional support, and found what he was looking for in the Arab countries, mainly Libya. The attraction was a two-way affair. The Arab governments, headed by Libya's Muammar Gaddafi, had long been trying without success to undermine Israel's presence in Africa, and here at last was an African ally — and a Moslem one into the bargain.

Amin was invited to Tripoli, and in February of this year, Libya and Uganda signed an agreement, which was soon followed by Amin's strongly worded anti-Israeli declaration. Relations deteriorated quickly. The Israeli military mission was expelled at the end of March, and a few days later there was a formal rupture of diplomatic relations. Israel had become the "assault" which Amin was prepared to trade on the Arab market for financial aid. It is clear that it was Gaddafi who made the payment, though how much is highly speculative. The figure ranges between \$30m. and \$50m. Informed sources suggest that part of the sum was pocketed by Amin.

Ever since April, Amin has been emphasizing his religious affiliations and strengthening his Arab ties. In June alone he visited nine Arab countries, and at the end of his tour he made a renewed declaration on his solidarity with the Arab world and his struggle with Israel.

What actual economic help did Amin receive? This also is not entirely clear. Radio Uganda announced on August 6 that following the visit of an economic delegation to several Arab countries, an agreement had been concluded with Saudi Arabia, for a 10-year interest-free loan of \$4.1m. Libya was making a grant of \$1.5m. and had agreed to set up a Libya-Uganda Bank with a capital of \$3.5m. of this, Libya would invest \$2.2m. and Uganda the remainder. In addition, the Arab countries had agreed to buy large quantities of Ugandan tea and coffee.

Considering his weakening position in Uganda, Amin is hoping for more than financial assistance: he is looking also for practical support for his regime from either internal or external threats. On his June visit to Khartoum, he signed a mutual defence pact with Sudan and in August, a Sudanese military delegation headed by Brigadier-General Mahmoud El Zadek visited Kampala. A not inconsiderable number of Egyptian and Egyptian military personnel arrived in Uganda immediately after the Israeli expulsion, and in April, following his visit to Libya, Amin announced that Gaddafi had promised to train Ugandan soldiers, officers and pilots apparently with the help of Egyptian advisers.

Along with all this aid, the Arab nations, headed by Libya and Saudi Arabia, are contributing large sums to Moslem institutions in Uganda, whose newspapers are making a great feature of Islamic affairs. At the beginning of this month, Amin opened the headquarters of the Uganda Moslem Supreme Council, which he hopes to develop

into an important Moslem centre for the whole of Africa.

IN exchange for Arab support, Amin has become the spokesman of the Arab cause in Africa. No congress, no meeting, no international forum, passes without Amin's proclamation of anti-Israeli slogans, which he has learned well from his Arab advisers. His threats against his small neighbour, Rwanda, are expressions of his zealous activity and of his desire to have the Israelis expelled from Africa. Tiny but courageous Rwanda has not ceded to his demands. The peak of his anti-Israeli fanaticism was the note to U.N. Secretary-General Kurt Waldheim in which he justified Eldad's murder of the Jewish people — and suggested the "resettlement" of all Israeli Jews in, of all places, Britain.

Amin's foreign policy has not fulfilled his expectations. Absorbed into the Arab circle, he has failed to gain wider acceptance. Except for a few radical, pro-Arab states, he has made no further gains in Africa. Nyerere refuses to negotiate with him. Amin was not invited to attend the meeting of East and Central African Nations held in the Tanzanian Capital, Dar-Es-Salaam, earlier this month. Moreover, his pro-Islamic policy is not popular with the Christians who form 80 per cent of his own country's population (20 per cent are Moslem, the rest pagan).

His deteriorating relations with the Christian communities were emphasized recently by his attack on the Catholic Archbishop, Emmanuel Nsubuga, whom he accused of anti-government activities. The "Uganda Argus" reported on September 9 that the Defence Council had decided "to request the Pope to warn all the leaders of the Roman Catholic Church in Uganda never to interfere in Uganda's internal affairs."

## Expulsion of Asians

AMIN accused Israel of responsibility for Uganda's economic ills. However, Israel's departure brought no improvement, to put it mildly. Searching for another scapegoat, he found the Asian. On August 7, he announced the expulsion, within 90 days, of all Asian non-nationals, some 60,000 of the 70,000 Asians in Uganda, most of them holding British citizenship. This the new step in his "economic war," which promises to return the reins of the economy to the black Ugandans. Incidentally, he accused the Indian population of cooperating with Israel.

There was undoubtedly massive popular support for this action, which served to divert attention from serious internal difficulties. The Ugandan Asians not only pioneered the country's commerce, but were also the backbone of its professional and industrial sectors. Their departure will seriously affect Uganda's economy.

Among the critics of the move were Nyerere and President Kenneth Kaunda of Zambia who described the expulsion as "terrible, horrible, abominable and shameful." Relations with Britain, already strained, were tested still further when Amin accused the British of plotting to kill him and ordered their military mission to leave the country within a week. Britain responded by halting negotiations on a \$10m. economic development loan.

The expulsion of the Asians and the words he used to Dr. Waldheim about the Holocaust, Uganda Moslem Supreme Council, which he hopes to develop

Uganda's 80,000 tourists last year were American nationals.

Developments such as these are making Amin even more dependent on his Arab supporters and are limiting his political manoeuvrability. It is highly doubtful that he will be able much longer to continue his people that he is divine-ly guided. The short-term enthusiasm generated with the expulsion of the Asians will fade quickly, once Uganda has to face harsh economic reality. Amin will then look for another scapegoat — probably the 10,000 Europeans. "Tanzanian invasions" will

divert attention from internal problems. But what next?

The history of Uganda suggests that the population will resign itself to its fate and will not revolt. However, the more involved with prophetic visions Amin becomes the more he loses touch with reality, the sooner will he be overthrown. There can be no doubting that eventually, the military will wake up to the disgraceful state of affairs created by Amin and will take action to prevent Uganda's becoming a Moslem state and a pawn of the Arab governments.

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FRIDAY, SEPTEMBER 29, 1972

## SHOSHANA HALEVI tells the stories of some of the interesting buildings in Jerusalem's tenth-oldest quarter.



Two stone lions stand before the Mahane Yehuda police station, whose first occupant was the British Consul in Jerusalem, Noel Temple Moore. (Rubinger)

# The houses of Mahane Yehuda

It was well over a century ago, in 1880, that Jerusalem's Jews began venturing out of the Old City walls and building what would become the New City. During the following 23 years, no less than nine Jewish quarters were established, six of them along the road leading up westward from Jaffa Gate. The tenth, and most westerly, was Mahane Yehuda, founded in 1888; but this area was not entirely uninhabited when the builders came to break ground for the quarter: there was already one house standing.

## Moore House

The massive, two-storeyed stone building, erected nearly a decade earlier, offered a splendid view of Jerusalem and its environs. There were six rooms, all with arched ceilings, on each floor, and the second storey boasted a veranda fenced with elaborate wrought-iron railings. The outer walls were a metre thick, the inner ones half a metre, which was a leviathan even for those sumptuous days. The entrance to the house was flanked by two columns, each supporting a stone lion. The lions are still intact, except that the jaw of the right-hand one has never recovered from the battering it once received.

The courtyard at the back of the house was once a flourishing garden, famous for its love-trees — some of them fruit-bearing — which provided a cool retreat for guests of the owner during the hot days of summer. All that remains of it today is a couple of barren trees, surrounded by a waste of desolation. Also gone is the stable for the horses and donkeys which originally served to transport the vast brood of the house's first resident.

This was the British Consul, Noel Temple Moore, who lived in Jerusalem from 1863 to 1890. He left the building to his successor, Sir John Dixon, and he never long became the official residence of Jerusalem's British consuls, maintaining that status until the outbreak of World War I. After Britain's occupation of Palestine in 1917, the ground floor became the premises of the Mahane Yehuda police station, while the top floor was later occupied



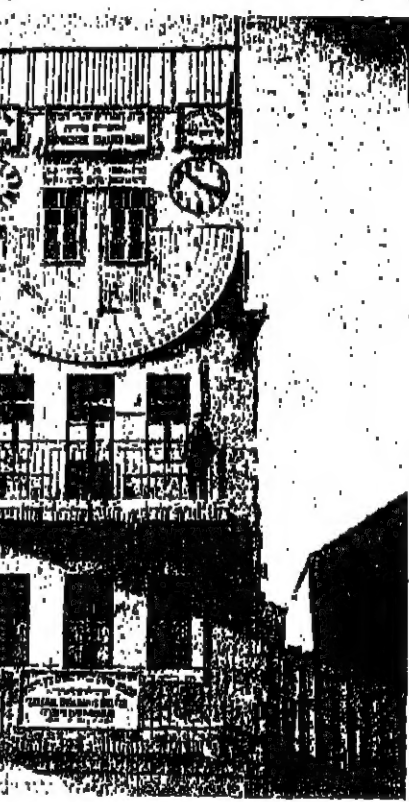
The four-storey 'Clock House.' Photo of left shows the building under construction, in the early part of this century. At right, the house in 1920, with the two clocks for European and Arabic time, and the sundial clearly visible.

by a police officer by the name of Mizrahi. The establishment of Mahane Yehuda itself was due in large measure to the assistance of the Frutiger Bank, founded by Jakob Frutiger, a German Protestant immigrant from Switzerland. Frutiger had purchased several plots outside the Old City, including the land around Moore's house. Two of his Jewish partners, Shalom Konstorom and Yosef Navon Bey, realized the potentialities of the area as a new Jewish neighbourhood and the banker agreed to finance the venture. The quarter was later named after Navon Bey's dead younger brother, Yehuda. (A grandson of Navon Bey, Yitzhak, is deputy chairman of the Knesset today.)

As soon as news of the project became known people began signing up for apartments — two rooms each, on very easy terms. During the month of Sep-

tember 1887, alone, 39 citizens — Arabic, Ladino, German, French and English. Altogether a man of parts, and of means as well. This, indeed, is how he impressed Robert Scott-Moncrieff, who arrived in Jerusalem from London in 1891 as an emissary of the Society for Relief of Persecuted Jews.

The society, made up of both Jews and non-Jews, was formed in that year to assist the thousands of penniless Russian immigrants who had reached the shores of Palestine in their flight from Tsarist pogroms. Scott-Moncrieff was introduced by Frutiger, his own banker, to Reb Shalom, and immediately asked him to be his chief aide in organizing relief for the needy. Reb Shalom agreed readily. He set aside two rooms of his apartment, and the Minsk, in White Russia, in 1851, as a boy of 12. Young and energetic, he soon mastered a number of useful new languages migrants were to receive free



meals every Monday and Thursday. A burly, black Sudanese was posted at the door to keep order.

This went on for more than two years. Then one day, a magnificent set of silver was brought to the Konstorom house — a token of appreciation by Scott-Moncrieff for the family's dedicated work. Reb Shalom, however, declined to accept the gift. He had had compensation enough in performing a holy mitzva, he explained. Three months later, Reb Shalom received from the hands of the British Consul, Sir John Dixon, a gold medal awarded to him by the society.

The inscription on one side of the medal read: "Presented by the Society for Relief of Persecuted Jews to Mr. Shalom Konstorom, Jaffa (sic), in recognition of his voluntary and unwearying and self-sacrificing labours in carrying out their operation for relief of Jews in the years 1891-1892-1893." The other side bore a quotation, in Hebrew, from Psalms 41.1, "Blessed is he that considereth the poor."

## Clock House

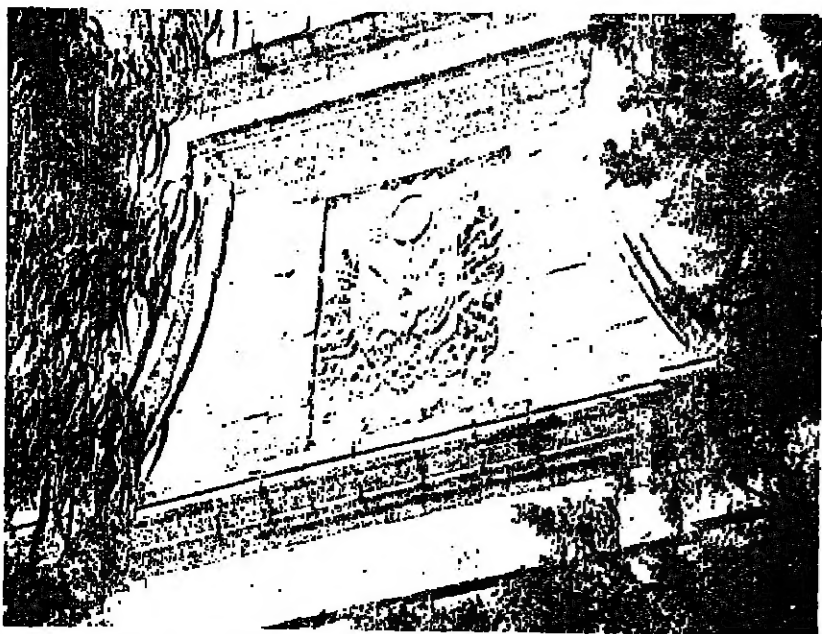
ABOUT the turn of the century, the old Moore house was dwarfed, in sheer size, by the four-storeyed Clock House, which is still standing. The building's most outstanding feature, a sundial hanging from a wall and visible from afar, was designed to set the time precisely for prayer at sunrise. The Clock House was the achievement of Samuel Levy, a wealthy immigrant from the United States, concerned at the plight of newly arrived immigrants, who had difficulty in finding suitable accommodation during their first few months in the country. Levy bought himself a one-storey building in Mahane Yehuda, added three more storeys and made the entire house a combination hostel, mikveh and synagogue. The hostel, on the first two floors, could accommodate 50 people. The mikveh was on the third floor, and the synagogue, named "Zohorei Hama" ("Sun's Radiance"), on the fourth.

But this was not all. Right above the synagogue Levy built still another, albeit much smaller, (continued on page 8)

THE JERUSALEM POST MAGAZINE

PAGE SEVEN





Emblem of the Ottoman Empire on the "Ghost House," which is now the Jerusalem District office of the Ministry of Health. (Hubinger)

## Mahane Yehuda houses

(Continued from page 7)

floor, which he shaped like a turret. That top floor provided a view of Jerusalem that was unmatched at the time — absolutely breathtaking, according to the testimony of contemporaries. The turret was unfortunately destroyed in 1940 in a fire caused by an electrical short circuit.

The fire did not, however, damage the famous timepiece over the synagogue. Designed by Jerusalem's only expert on sundials, Moshe Shapira, and executed by him with the assistance of Levy's son and one Netanel Tfilinsky, it took the form of an upturned semi-circle with a rod at the centre to cast a shadow on the sundial. Above the edges of the sundial Shapira fixed two regular clocks for use on cloudy winter days, one set to show "European" time and the other what used to be known as "Arabic" time. ("Arabic" time was six hours behind "European" time.)

The clocks are no longer working, and the sundial rod has been dismantled and given for safe keeping to Levy's granddaughter, who lives in Jerusalem. The house is empty and deserted. But the house is still there, and so are the huge plaques which have always adorned the building. The inscriptions on the plaques, however, have undergone many changes and some of them now convey erroneous information about the history of the house. Thus we know, for instance, that Clock House was built several years before 1908, the date given on two of the plaques. This is

Levy died in 1922, leaving the house to his family. Since then, it has fallen on evil days, and today it stands abandoned, and virtually forgotten.

### Ghost House

ACROSS Jaffa Road from the Mahane Yehuda police station are the Jerusalem District offices of the Israel Ministry of Health. The large, stone house, half hidden by a high wall, served the Turks as a municipal hospital — to this day it carries, unnoticed by most passers-by, the emblem of the Ottoman Empire and was converted to its present use by the British.

For many years this building was widely reputed by Jerusalem-ites to be haunted by ghosts and apparitions, and people were warned to keep away from it. The health officials who inhabit the building nowadays seem never to have heard of the legend, for they shrugged off all inquiries about its origin. "Ghosts? Apparitions? Never heard of them." Not so a number of old-timers whom we approached for information on the subject. They knew the answers, but would not talk. They merely grimaced, shook their heads, and kept silent. It was as though they had vowed to take the secret with them to the grave.

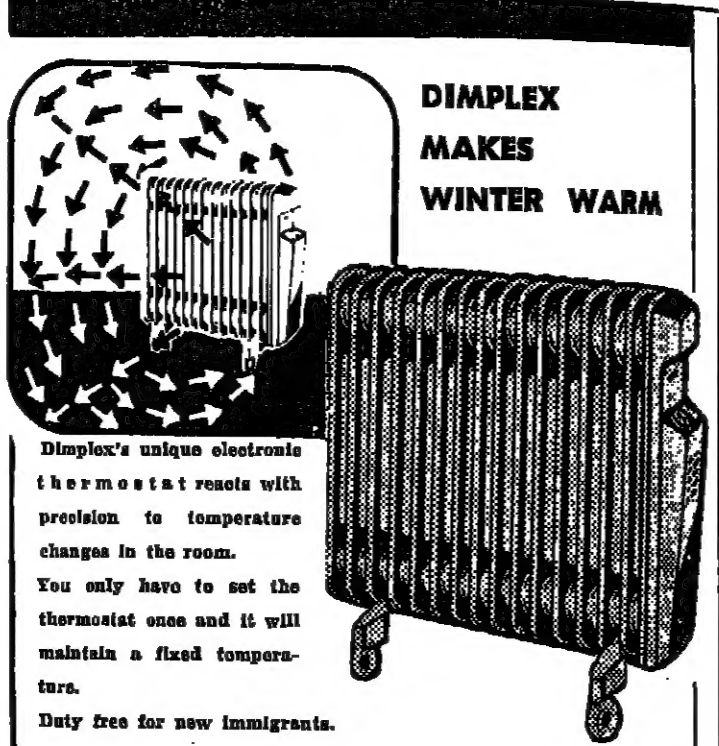
The basis of the legend is to be found, however, in the memoirs of Bertha Spafford Vester, who was brought to Jerusalem as a child of three in 1881 by her parents, Horatio and Anna Spafford, founders of the American Colony, and lived here for the remainder of her very long life. In "Our Jerusalem," published soon after the War of Independence, she recounts the story she heard from her mother of why the house remained half built for many years until the Turks completed it for the city hospital.

"It was being built, about the time we arrived, as the future home of a couple about to be married. The young man was the only son of an Arab Roman-Catholic family who lived near our home in Harat Sa'id-ah. Before the wedding took place he died. Mother attended the funeral services, where the actions of the heart-broken parents can be attributed only to wild and

uncontrolled hysteria. "The mourners gathered in the room where the dead man was propped up in a chair, and his lonely young bride was brought up to him, gorgeously decorated with jewels and flowers and wearing an elaborate brocade dress and the customary wedding veil. The "joy shout" was raised by the mourners, or guests, and his mother danced before the couple, with a lighted candle in each hand, the traditional dance the mother and relatives perform before a bridal pair.

"It is my duty to dance," repeated, and the guests joined in. "Yes, it is your duty." As she finished her dance she tore her clothes, gave the terrible death cry, and snatched the veil from the bride's face. "Then the corpse was laid in the coffin and the funeral ceremony held.

"Mother came home shaken by the spectacle. The violent demonstration of grief evidently killed the mother (i.e. the bride-groom's), for she died soon after."



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# NOBODY LISTENS

By Ephraim Kishon

THE other night I discovered by sheer accident that people don't listen. I don't know why, but what happened was this: I was sitting with my large family in Martin and Zion's new eatery, blunting my knife against a steak tougher than Golda. Zion held the kitchen, while a smartly-turned-out Martin minced between the tables honouring each guest with a few polite words. When he came to us, Martin bent over me intimately and whispered.

"I hope everything is fine, folks. How is our steak?"  
 "Terrible," I replied.  
 "Glad to hear it." The boss made a slight bow in our direction, smiling contentedly, and floated over to the next table.

I thought this was an exceptional case of breakdown in communication and hardness of hearing. But then I came to the next stop on my round, the office of my newspaper. As I walked in, a stormy debate was raging over the reinstatement of Mr. Shapira. Zigi, the deputy editor, dashed up to me and asked me hotly.

"Tell me, did I or didn't I tell you that he would be back within three months?"  
 "You didn't tell me."  
 "There you are!" Zigi roared triumphantly. "See?"

They don't listen. That is, they do listen, but they hear only what they wanted to hear all along. The following dialogue is a common example of this non-hearing:

"How are you?"  
 "Lousy."  
 "Splendid. And the family?"  
 "I'm fed up with them."  
 "Well, that's the main thing. Drop in some day."

NOBODY listens. Did you hear Mr. Sapir's last interview?  
 "Mr. Minister," the newscast reporter addressed him, "how do you explain that in spite of everything, the Israeli taxpayer pays honestly and uncomplainingly?"

"I am quite aware of the problem," the Minister replied, "but as long as we have to bear the burden of armaments, there can be no question of changes."  
 The communications train appears to be running on very rusty rails, and people are talking like the average parrot or a somnolent tape recorder. Each one of us is a walking cassette playing back its stuff when a button is pressed. Small wonder then, that people don't listen.

A week ago I walked into the office of the paper's administrative manager and, like everybody else, asked for an increase in the amount they pay towards the upkeep of my car. The manager ran through the papers on his desk and then asked me casually:

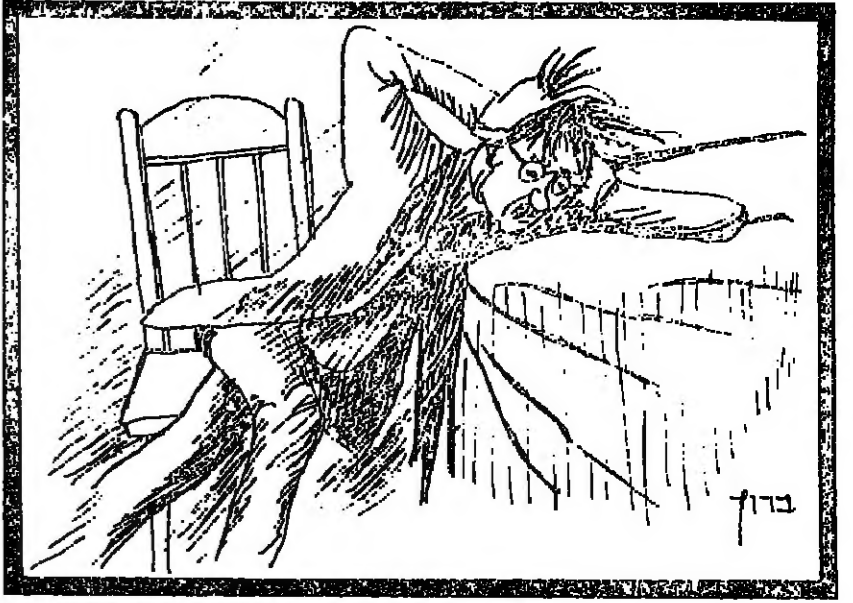
"What are your arguments?"  
 I explained, "and besides, all that glitters is not gold, often have you heard that told; many a man his life hath sold but my outside to behold."  
 "The Treasury won't agree," the manager replied. "Let me look into it. Call me towards the end of October..."

\*\*\*

THEY don't listen. This could be a fascinating party game, to test people's recording capacity. You meet the country's greatest theatre critic, and explain to him excitedly:

"There simply are no stage rules, sir! You can invest a fortune in a production, engage the greatest stars, build the most elaborate sets, and the show is a complete flop. At the same time, a group of talented youngsters get together, borrow a few pounds from relatives, pick up a few actors off the streets, use no scenery, no orchestra, no anything and the show is absolutely dismal."  
 "That's right," the critic responds with enthusiasm, "talent is the only thing that counts. On the other hand..."

No one listens. If you don't believe me, dear reader, why don't you play a little game with your wife, and say to her in a flattering tone of an evening,  
 "When I came home, dear, I didn't have any appetite, but the moment I tasted your Ru-



manian cioba, I couldn't go on with my meal." Thereupon the little wife blushes with pleasure and whispers, "If you wish, I can make you cioba every day." Apparently it isn't the words that count, but the tone of voice.

"How's the movie?"  
 "At first it was a bit boring, but towards the middle it became quite unbearable."

"Excellent, I'll get tickets for it..."

No one listens. A good example of this assertion is the classic complaint we made last week to a severe kindergarten teacher who made light of our Raanana's talents:

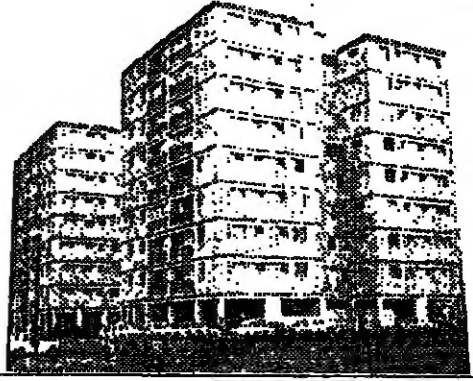
"My dear lady," I scolded her, "one smile of my little daughter's is worth more to me than all the world's troubles!"

Just before the holidays, we stopped on somebody's corns at the post office. Sorry, we said, we did it on purpose.

Never mind, the victim answered, things like that happen. They don't listen to you. It's very sad.

Translated by Yehanan Goldstein (by arrangement with "Ma'ariv")

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FRIDAY, SEPTEMBER 28, 1973



# MAPAI — THE POWER AND THE TOIL

THIS is an extremely important publication for scholar and layman alike. It is the first major study of an Israeli political party to be published in English, or in any other language, in recent years. And the party studied is the one which has dominated and shaped the Israeli political system from the early 1930s to the present (as the dominant faction in the Labour Party), and is likely to continue to rule in the future.

The major problem which Medding sets out to explain is how Mapai has managed to cope with and adapt itself to the many social, economic, and demographic changes which the country has undergone since independence. He analyzes the functional relationships between party, policy, and society in setting out his problem. Medding postulates: "Within a competitive system, the greater a party's social diversity, the greater its need to base decision-making upon bargaining and discussion, and the greater the success of the various mechanisms of follower participation and influence over leaders." He states this proposition as if it were a self-evident truth, and repeats it in his conclusions. But his own evidence tends to question the ability of the followers to participate meaningfully or to influence leaders.

In the first part of the book, Medding describes and explains some of the most important mechanisms through which Mapai adapted itself to societal change — i.e., increasing socio-economic differentiation, rapid bureaucratization, increasing formalization of political and social relations, the decline in ideological fervor, the decreasing significance of formerly dominant groups and the challenge of new ones, and changes in the ethnic structure and cultural ethos. He does so by showing how diverse social forces — agricultural settlements, industrial workers, artisans, professionals, and ethnic, sex, and religious categories — were integrated into the party. He shows how organizational and institutional penetration and integration of these groups and social categories assured support for Mapai among the organized interest groups by capturing control of their executive bodies which then coordinated their policies with those of the party. He shows, as in the case of the Artisans Association, how Mapai even organized interest groups which would support it.

**Important distinction**  
Medding makes an important distinction between "non-competitive" situations, such as the kibbutz movements — where there is almost a complete identity of interests and organization between the interest group and the party — and "competitive" situations in which a number of parties compete for the control and direction of the group, such as the Histadrut. In his excellent analysis of the mutually beneficial relationship between kibbutzism and party Medding gives a clear explanation of the continuing over-representation of the kibbutz movement in the party and the Knesset shown in recent research (see for example my article and that of Bright in "The Israeli Situation — An" edited by Ashur Ariyan, Jerusalem Academic Press, reviewed here on July 21). Medding shows how Mapai activists penetrated the various bodies of the Histadrut, which enabled the party to direct and co-ordinate Histadrut policies with Mapai interests. Mapai successes in trade union activities are contrasted with their failure to dominate the executives of many professional unions.

**Participant ethos**  
The second part of the book deals with the formal party organization and very important informal bodies. Medding's discussion of the "participant ethos" can be summed up in the following statement: "After 1948 Mapai's local branch organization found it easier to attract members than to give them a sense of participation in party affairs."

**Standing C'tee members**  
In his discussion of the various experiments with different forms of organizational relationships between party headquarters and the branches, Medding accurately reports the feelings of political leadership on the part of branch activists who felt they had no influence on the centre. However, in his discussion of the Organization and Local Authorities Departments, which are in charge of relations with local branch secretaries and mayors, Medding overlooks a very important point. It was in the interest of national party leaders to maintain the dependence of the branches on party headquarters. They were not interested in having autonomous centres of power developing on the periphery, and one of the main jobs of the Organization and Local Authorities Departments was — and is — to control the branches in the interests of these national party leaders. But as new towns develop, and as local leaders consolidate their local positions, and gain political experience, this becomes increasingly difficult, and in order to hold on to power at the centre they may have to grant greater local autonomy in the periphery.

**Division of labour**  
Medding concludes his treatment of the Gush with a discussion of one of the most fascinating and perhaps unique aspects of the Mapai machine. That was the division of labour between the men of the machine and the top party leaders. Netzer was "Minister" of internal party affairs and Ben-Gurion (then Prime Minister) conducted state policy — the two rarely interfering with the work of the other.

**Just appeared**  
**SHDEMOT**  
Volume 43 — August 1972  
Contributors: Rivka Gorfine, Olek Nezer, Alex Zohavi, Avraham Shapira, Ziyal Kafkafi, Giora Rosen and others.  
Distribution: ALIM HOUSE, 3 Rehov Karl Netzer, Tel Aviv and its exclusive bookshops.

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From Tel Aviv branch to national party machine — Shraga Netzer and friends.

**MAPAI IN ISRAEL: Political Organization and Government in a New Society** by Peter V. Medding. London, Cambridge University Press, xi + 326 pp. £4.80 — \$16.50.

Reviewed by Myron J. Aronoff

that as diverse social groups demanded representation on these institutions Mapai simply increased their size to include the new groups. This was particularly blatant in the Central Committee and the Secretariat. With a certain underestimation Medding says: "But these demands for representation in the context of the broad general powers and functions of these bodies brought seriously into question their efficiency and capacity to make decisions."

Medding recognizes that there are "political realities" which "impinge" on the freedom of the representative or decision-maker and which tend to make him a "captive." He notes that certain branch machines, most notably those of Tel Aviv and Haifa, voted monolithically, and says that "what arouses amazement is that the majority was nearly always constituted in the same manner, of the same groups... it is the solidarity and the stability of the majority which raises doubts."

Medding competently examines a number of "key" decisions on wage policies, aspects of economic policy, and he also gives a very good account of the process of de-politicization and state integration in the post-independence period. He discusses the politicization in the pre-state Yishuv and its continuation after 1948, and Ben-Gurion's policy of "Mamlachdut" — which, in the context of Ben-Gurion, may be translated as "state-likeness" and meant the transfer of certain services and functions from the parties and the Histadrut to the state. He contrasts the de-politicization of the school system and the labour exchanges with the continuing politicization of the health services, parts of the

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civil service, the Histadrut, the local authorities, and the Jewish Agency. Medding points out that rather than having lost power by transferring services to the state, Mapai actually gained since it was the dominant force in the government.

Medding gives a particularly good account of the internal factional struggles within Mapai which led up to the split in 1965, and a slightly more superficial account of the reunification process which led to the formation of the Labour Party in 1968. He is at best in his discussion of the struggle between the Young Guard ("Tel Aviv") and the Gush, and in his brief, accurate account of the role of the Lavon Affair in the succession struggle and the inter-generational conflict in Mapai.

In his conclusions Medding sums up the key to Mapai's success: "The basis of Mapai's continuing ability to gain and retain public support lay in its aggregative and integrative character. Mapai was the opposite of the exclusive political party: it went out of its way to incorporate diverse social forces, however opposed to each other in interest and goal these were."

**I UNDERSTAND** the concept of "representation" differently from Medding, and I draw slightly different conclusions from the evidence which he presents and I have gathered independently. The key to the differences lies in our contrasting interpretations of "consensual power relations." Medding feels that his analysis of the internal decision-making process "provides impressive evidence against Michal's theory of political party organization" concerning the "iron rule of oligarchy," because various groups exercised power in different decision areas, and bargaining and mutual compromise characterized the discussions.

I maintain that the issue areas are controlled to a large extent by the political elites; that frequent consensus is forced through the dependence of the members of the major party institutions on the elite; and there is strong evidence of a high degree of coordination between the elites. In fact, it has been through this coordinated and centralized control that Mapai leadership has been able to hold together the many diverse elements of the party and continue to run the affairs of Histadrut and state. It is significant that the other Israeli political parties are no less oligarchic and in many cases more so.

In sum, Medding's book is a most important pioneering work in the field of Israeli politics. It provides a wealth of factual information, solid and intelligent interpretation, and analysis, and a great deal of food for thought and even argument. It is essential reading for any one wishing to gain a deeper insight into the Israeli political process. It ought to be translated into Hebrew so that it can reach the larger Israeli public and gain the attention which it richly deserves.

Dr. Aronoff is Lecturer in the Tel Aviv University Political Science Department and author of a forthcoming book, "Frontiers: The Politics of Community Building in Israel."

## Children's Books

### Two kinds of treasure-hunts Danny — whose tears cry on their own

**SHLOSHA BEIKVOT HAOTZAR** by David Dagan (Three for Treasure, Am Oved, drawings by Giora Carmi, 176 pp.) is a kind of extended treasure-hunt with clues that seem so much incomprehensible poppycock at first sight, which is proper and fitting. Our three super-smart heroes manage to figure them all out, though, which is proper and fitting, too, and spend a thrilling and instructive holiday cycling up and down the country in pursuit of riches.

The hunt is really a journey through some of this country's history, geography and archaeology, occasionally dragged in by the hair; and though some learning is good for you — "Do you know, children, that Ramle is the only town in the country that was built by Arabs?" — such big didactic chunks of it make this a book to be enjoyed primarily by children of 9-12 interested in Eretz-Israeliana. The best part of it, except for the excitement of the chase itself, are the many local legends woven into the story, with which our author is very good, e.g., "Abdullah the Terrible was cruel as a tiger, fierce as a lion, swift as the storm and slippery as a snake" — true folklore stuff.

The illustrations, attractive as they are, should have been replaced by or augmented with photographs and/or maps of the key points of the hunt; the interior of the fortress at Atlit which many of us know only from the outside, or the caves

of Arbel, which, being a tough climb, most of us do not know at all. \* \* \*

**HAVURAT HAZOT** (The Midnight Folk, Massada, drawings by Yisrael Turi, 187 pp.) is a treasure-hunt of a different kind. Set in the less-familiar surroundings of the English countryside and the high seas, and replete with talking cats, winged horses, witches on broomsticks and great-grandfathers walking out of their picture-frames, this old-fashioned adventure fantasy will appeal to children of about the same age as the above. Instead of a tough and independent Sabra, its hero is a lonely, timid English boy surrounded by maids and nannies who have stuffed him full of superstitions and made him the kind of child who not only looks under the bed to make sure no tiger is lurking there, but also hides under the bedclothes, to make sure no snakes will drop on top of him from above as that, he believes, "is just what snakes are fond of doing." He certainly deserves all the delightful smugglers and robbers he gets.

The translation is, as usual, far too liberal, e.g., "rahok m'ach," which in English is "far from it," but which is Hebrew, or the intriguing "ha'ira akher' v'orma" in English and pure rubbish in Hebrew.

**Danny — whose tears cry on their own**

AS every child in Israel knows, Danny is a brave boy who doesn't cry like a little baby, not he, but whose tears cry on their own and quite against his will, especially seeing that Nurli ate the apple he gave her, threw his flower away, and went, treacherous dandy, and played with another boy. This, of course, is the Danny of "Tama amra leDanny" fame, which has been sung and recited by generations of Israelis between the ages of four and seven. Five of the best-known poems by Miriam Yalav Stokolski, whose brainchild Danny is, have been translated into English and published under the title of **IN THE WOODS** (Tel Aviv, Edrei-Sharon, illustrated by Avner Katz, 20 pp.). The translation, which can be sung to the original tunes, is by the poet herself, and it is not surprising therefore that it is perfectly true to the spirit of the Hebrew original.

The book costs IL\$50, which is expensive for a picture book, but will no doubt mostly be bought for about \$3, which isn't.

Reviewed by Jacqueline Kahanoff

### Lea Goldberg in English

#### A parable of vegetables

THE same publisher, same translator, same format and price, or parody or whatever this is. Newspaper rivalry, beauty-queen contests, the just-obeying-orders excuse, the corruption of power, and envy, meanness and other human sins are parodied — or parabled — for all they are worth in a dull and unimaginative manner. Neither am I entertained by the vegetables cutting up "freshly picked" human beings to make a salad out of, which is offering us in rather revolting detail, though that precisely may tickle the fancy of some children of 8-11.

... and a fable of a fiddle  
**YOSSI VEKINOR HAKESAMIM** by Janosch (Yossi and the Magic Fiddle, Massada, translated — from the German, I think — by Zvi Ropper, 30 pp.) is also a parable in the way — about the magic power of art and beauty — but you don't have to get the point to enjoy the lovely story and, especially, the author never be big and strong enough to follow in his woodcutter father's footsteps. That makes him very sad, and one day as he sits there crying along comes a little bird and gives him a little fiddle that has the power of making everybody (except Yossi) bigger and stronger. When, on the other hand, you play your work, and the vague I-feel-so-sad-and-I-don't-know-why which drives many girls in books to go gazing at the sea, preferably in winter. Still, the writing is fluent, the sentiment not deep is not corny or artificial, and if all the girls who moon — who did you think read it will see a bit less alone with their adolescent aches — is the stuff of this enchanting picture book for 5-7.

**THE SCATTERBRAIN FROM UPPEE MAINE**, which should bring forth gales of laughter from the tots as it is all about the kind of fellow who brushes his teeth with the shoe-brush, puts his socks on top of his boots, his glasses in the fridge, and himself on the wrong train, isn't half as funny as it ought to be because of inferior translation. Its translator, Amos Mitchell, plays havoc with rhyme and meter, and comes up with such awkward lines as:

He likes to straighten and arrange,  
But his arrangement is rather strange.  
Avner Katz's pop is nice in his bright and cheerful pictures for "In the Woods," less so in the two others where he tries to be fashionably drab and gloomy, or rather, would-be old-fashionably so.

Milking (t)Evey dry  
THE worst of this picture-book lot is **TEVYE** (Edrei-Sharon, pictures by Kerman-Kerman, translated into English by Adi Havari, 20 pp.), a pedestrian story about a milkman who picks up a couple of rich ladies lost in the woods, and was amply rewarded for his deed. As you can guess, this is a poor attempt to make hay while Fiddler on the Roof shines.

Simple copies and cost of advertisements available.

## The world of Asher Barash

"PICTURES from a Brewery" takes us into the cosy if limited world of Mrs. Hanna Aberdam, a capable, wise and charitable Jewish wife and mother. Mrs. Aberdam runs a brewery in one of those small Polish-Jewish communities which co-existed with the Ruthenian peasantry on the huge estates of the landed gentry, in the days when Western Galicia was part of the Austro-Hungarian empire. Asher Barash, the author, is one of those gifted Jewish writers from Eastern Europe who wrote equally well in Yiddish and Hebrew. His work reminds one of Isaac Bashevis Singer or Shalom Aleichem, but toned down to a more subdued and intimate scale.

Barash was born in Poland in 1888, and wrote "Pictures from a Brewery" when he first settled in Eretz Yisrael, at a time when it was a province of the Ottoman Empire. It is one of his best books: intimate, full of humor, warmth, homely charm and humour, although sorrow and tragedy are ever present. The book has been accepted

**PICTURES FROM A BREWERY** by Asher Barash. Translated from the Hebrew by Katie Kaplan, Edited by Murray Roston. Introduction by Israel Cohen. Tel Aviv, Institute for the Translation of Hebrew Literature and Massada, and London, Peter Owen, 74 pp. £2.50.

Reviewed by Jacqueline Kahanoff

### Eban's new book

Foreign minister Abba Eban's new book, **MY COUNTRY**, a history of the State of Israel and a sequel to his first volume, "My People," is at the Weiner Bindery, Jerusalem, now in the final stages of binding. House, has ordered a first printing of 35,000 copies, and because of the wide-spread interest generated by it in the public, the publishers, Weidenfeld and Nicolson, Jerusalem, last Sunday flew to the U.S. by special El Al chartered jet 15,000 copies, to ensure that the book will be in shops coast-to-coast for the winter gift season. The book will be published in Israel simultaneously in English and Hebrew (Hebrew edition co-published with Davar), and French, German and Dutch editions are now in preparation.

She settles in a nearby town, runs a small business and takes care of her son-in-law and grandchildren. A rather formidable yet touching old lady who proves stronger than adversity. A woman not to be trifled with, at any rate.

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ASHER BARASH

Asher Barash excels in describing the bustle, warmth and gentle humour of the characters who inhabit this little world — both Jews and Christians — and the sounds and smells of the brewery through the changing seasons. Unassuming, hard-working, kind, respectful of learning, observant of her faith, Mrs. Aberdam is the model of the good daughter of Israel — a role that is by no means easy to fulfil. Her daughter, Braucha, is unable to step into her mother's shoes. Frivolous, spoiled, delicate and dreamy, she is addicted to fits of melancholy and is indifferent even to her children. The world Mrs. Aberdam built with such patient energy comes tumbling down. First Reb Zvi dies, then Braucha. And the Count, presiding in need of money, instructs the wicked new manager to squeeze every penny he can out of the estate. Owing to some shabby piece of trickery, Mrs. Aberdam is forced to leave the brewery, in much reduced circumstances, heartbroken and humiliated.

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# IF I FORGET THEE, JERUSALEM

By Yehuda Amichai

If I forget thee, Jerusalem,  
Then let my right be forgotten,  
Let my right be forgotten, and my left remember.  
Let my left remember, and your right close  
And your mouth open near the gate.  
I shall remember Jerusalem  
And forget the forest — my love will remember,  
Will open her hair, will close my window,  
Will forget my right,  
Will forget my left,  
If the west wind does not come  
I'll never forgive the walls  
Nor the sea, nor myself.  
Should my right forget  
My left shall forgive,  
I shall forget all water,  
I shall forget my mother.  
If I forget thee, Jerusalem,  
Let my blood be forgotten,  
I shall touch your forehead,  
Forget my own,  
My voice change  
For the second and last time  
To the most terrible of voices —  
Or silence.

Translated by Assia Gutmann

## Is Amichai tired?

SELECTED POEMS by Yehuda Amichai. Translated by Assia Gutmann and Harold Schimmel. Introduction by Michael Hamburger. Penguin, 96 pp. 25 p.

Reviewed by Curtis Aronson

THE first two Israeli poets re- presented in the Penguin Modern European Poets series are Abba Kovner and Yehuda Amichai. Kovner is paired with the late Nelly Sachs, who shared the 1966 Nobel Literature Prize with S.Y. Agnon, as both are concerned with poetic responses to the Holocaust. Even though Kovner's magnificent "My Little Sister" is ostensibly about European events, the poetic devices and influences are predominantly from Hebrew tradition. Yehuda Amichai receives an entire volume to himself, consisting of 48 poems and the introduction from the 1968 volume of selected poems and translated by the late Assia Gutmann, and 18 newer poems translated by the Israeli poet Harold Schimmel.

The justification for Amichai's inclusion as a Modern European poet is that "he has retained a European, individual sensibility." Another reason (unstated) is that Israeli authors are currently selling well in English translations. Michael Hamburger's introduction also insightfully contends that Amichai "has retained the scepticism, liberalism and individualism which more militant Israeli intellectuals have been eager to discard."

Amichai's poetry has changed between the first section and the later poems. The earlier works combine a wry sense of humour with a very real concern to understand the world around him. The controlled scepticism appears in the well-known "Meyer," in which the poet queries and predicts "If's and To be the mayor of Jerusalem, / It is terrible! How can any man be the mayor of a city like that? / What can he do with it? / He will build, and build, and build." The attempt to understand came in self-analysis of the relationship between the poet and his parents, and later on, his son. This exploration of the past is also a prevalent theme in Amichai's short stories. While infatuated with his father, Amichai wishes to break with him,

and with his concerns. He carried his father on his back, a burden which he was unable to discard, and was equally unwilling to be forever bound to the European past associated with a victim who "fought their war for four years/ and he didn't hate his enemies or love them." Amichai himself is tied up in his parents' past: "Already my voice, my tendons/ Are a tangle of ropes I will never undo/ Finally, my own/ Death/ And an end to my parents' migration."

The earlier poetry is lyrical, with the translations perhaps softer than the original Hebrew poems. Yet, unlike much lyrical poetry, words are not wasted in unnecessary adjectives. The earlier poems, first published in translation four years ago, have made Amichai the Israeli poet best known to and appreciated by readers of English.

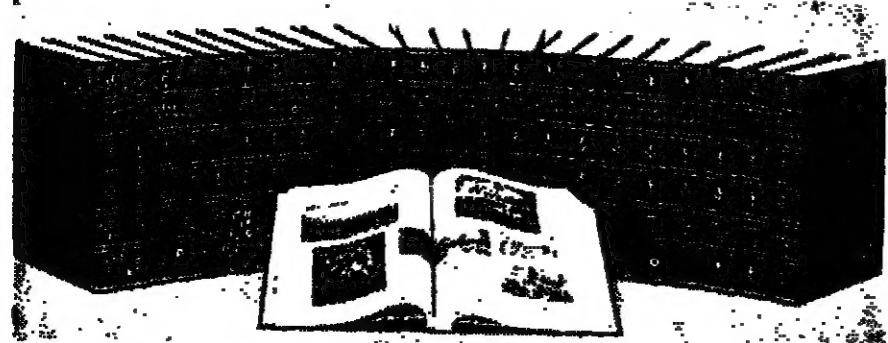
In the more recent poetry, Amichai seems to have felt that he no longer needs to be obsessed with his heritage. He has grown up and internalized his concerns. The already very subjective poetry is now focused on the poet's own body and actions, rather than on (the earlier) reactions towards others. He seems bored, perhaps exhausted, by the intensive self-examination of earlier years, and prepared to indulge himself for a while, perhaps until he ceases writing altogether. He is satisfied with the flip, easy line and tries to parade his own sexuality, at times resembling the adolescent who shows off his newly acquired vocabulary of obscenities. This poetry, and his recent poor pseudo-pornographic novel seem to be the result of a personal ennui. Amichai has poured too much of himself out in his earlier poems to be able to again confront himself with other than the easy response to physical stimulus.

For some reason, he brings to mind Volpone, as the reader of the later verses suspects that Amichai is listening at the door, chuckling over our shocked looks and plying glances at a poetry which does not re- spond to the poet and his parents, because he feels he must, but his lion of the past is also a prevalent theme in Amichai's short stories. While infatuated with his father, Amichai wishes to break with him,

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## From Janusz Korczak's Diary

4 August 1942

I watered the flowers, the wretched plants of the orphanage, the plants of a Jewish orphanage. The scorched earth breathed a sigh of relief. A sentry watched me work. This peaceable pursuit at 6 o'clock in the morning — does it anger him, or move him? He stands and watches. He spreads his feet wide.

You drank, officer-sirs, you drank to your hearts' content, and, thanks to the blood, in dancing you sent your decorations plunging into a life of disgrace which in your blindness you did not see. Or you pretended not to see.

I participated in the (Russo-) Japanese War. Defeat — debacle.

In the European War — defeat — debacle.

In the World War... I don't know what a winning-soldier feels, and how he regards himself...

The newspapers for which I wrote all finally closed down — went bankrupt.

The publisher lost everything and committed suicide.

And all this not because I am a Jew but because I was born in the East.

We could have taken pleasure in the small consolation that the glorious West isn't so well off either.

We could have, but we did not. I do not wish anyone ill. I cannot. I do not know how.



Janusz Korczak as he looked in the Warsaw Ghetto, towards the end of his life.

I water the flowers. My bald pate shows in the window — what a splendid target.

He has a rifle. Why does he stand there watching so calmly?

He has no orders. In civilian life he may have been a village schoolteacher, a notary, a streetcleaner in Leipzig, a writer in Cologne.

What would he do if I were to greet him with a nod of the head? If I were to give him a friendly wave of the hand?

Perhaps he doesn't even know how things are.

It may be that he arrived only yesterday from some far-away place. (END OF DIARY)

The day after writing the above diary entries, Dr. Henryk Goldszmidt (Janusz Korczak) was sent to the Treblinka deathcamp together with the children of the orphanage he directed in the Warsaw Ghetto (see "Who was Janusz Korczak?" in The Jerusalem Post Magazine, September 8). The above entries are from *MY HUSBAND WHO IS* ("From the Ghetto: 1939-1942"), Korczak's diary, just published by Hakibutzim Hamo'adav for Beit LeHanei Hagazit, English by Moshe Kohn. The day after tomorrow, the German Bookellers and Publishers Association is to award the 1972 Frankfurt Book Fair Peace Prize posthumously to Korczak.

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## Keeping Jewish law 'relevant'

IN the development of Jewish law, the responsa — opinions written by outstanding rabbinical authorities on actual problems presented to them — play a crucial part. In the absence of any central law-making body since the "sealing" of the Talmud these opinions were, even with the existence of the Codes of Maimonides and Rabbi Yosef Caro, the only way in which the law kept itself responsive to new realities. They are paralleled in responsa that appeared at certain periods in the history of Roman law and of international law, when law-making was not formalized.

Hundreds of thousands of rabbinical opinions have been printed in the last four or five centuries, and it is only in very recent years that an attempt has been made to begin the arduous work of indexing and classification, of collating texts and of undertaking systematic study of the wealth of material that they contain. All this work is not merely of academic interest. The demand for making Halacha the law of the State — or at least the basis of the law — compels an examination of what Halacha is, something which cannot be satisfied merely by reference to the Codes. The new conditions of life and the problems which they pose lead us inevitably back to the sources to establish by analogy, by induction of principle and by deductive inference what the "new" law should be. That has almost always been the case in the great casuistic systems of law, the Jewish and the Anglo-American.

### Ninety responsa

The book under review contains about 90 responsa, drawn from sources covering roughly the period from the 12th to the 16th centuries. Twenty-one scholars are represented. More than two thirds of the responsa are of Sephardic origin. This should not arouse surprise, since the period was the heyday of Sephardic Jewry and it is only towards the end of it that the Ashkenazi Jewry came into its own, as shown by the fact that well over half of the Ashkenazi responsa in this book come from the last century of the period. The responsa deal with civil and criminal law, and in the former category cover such sub-categories as contracts, torts, property, succession, family law, labour law and procedure.

What is impressive is the "modernity" of some of the problems considered. For example, Maimonides writes an opinion on the effect which

JEWISH LAW — SELECTED RESPONSA. Selected and edited by Ya'acov Buzak. Tel Aviv, Yavneh, 289 pp.

Reviewed by  
Peter Elman

a depreciation of money or a change of currency has on the obligation to repay a debt contracted before the depreciation. Maimonides held that the debt should be repaid in the original currency, if still available, and otherwise according to the present value of the loan. He resolves his opinion by way of inference from statement in the Talmud that a bill drawn in Babylon must be paid in the currency of that country and a bill drawn in Eretz Yisrael in the currency of that country.

### Takkanot

One of the modes of direct law-making in the community was the *takkanot*, usually sanctioned by local scholars. One responsa in the collection deals with the formalities required to give legal force to the *takkanot*, and incidentally deals with the relationship between these and custom or usage, another prolific source of change in the law. A second concerns a *takkanah* dealing with local taxation, and a third with the interpretation of a *takkanah* which imposed a levy on any person who gave his daughter or sister in marriage to someone outside the particular community. In the case reported here, someone had married off his niece in this manner, and the question was whether that was comprehended in the *takkanah* on the well-known principle that grandchildren are treated like children.

Here is an illustration from criminal law. In a lengthy responsa, Ribash (Barcelona-Sargossa-Valencia, 1326-1391) gave his opinion on five different problems that have a very modern echo: confessions by the accused, the appointment of defence counsel, release on bail, hearing of witness in the presence of the accused, the status of an accused person in suing another.

## Ben-Gurion birthday issue of I.D.F. Chaplaincy journal

THE latest issue of "Mahanayim" published at irregular intervals by the Israel Defence Forces Chaplains Corps, is a 240-page triple issue devoted to Mr. David Ben-Gurion's birthday.

The issue opens with President Shazar's message to Mr. Ben-Gurion on his 85th birthday last year and speeches delivered at the special birthday session of the Knesset last year by the late Knesset Speaker Reuven Barkat, Prime Minister Golda Meir and Mr. Ben-Gurion himself (on "A Peculiar People"). In addition there are articles and studies on different aspects of the theme of "Leaders and Leadership in Jewry and Judaism," some of them written especially for this issue by the Chief Chaplain, Tat-Aluf Mordechai Piron; the late Rabbi Mordechai Hacohen; the late Professor Moshe Zvi Segal; Rabbi Louis I. Rabinowitz; Mr. Amos Hacham; Rabbi Menahem Hacohen, Editor of "Mahanayim," Prof. David Fluesser;

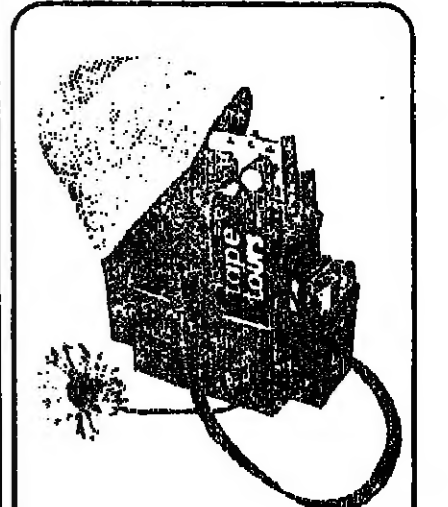
Prof. Moshe Ber; Dr. Pinhas Rosenbluth, and others. "Mahanayim," incidentally, deserves far more circulation and fame than it seems to enjoy. Issue after issue, each devoted to a different theme, is rich in material, much of it especially commissioned from the outstanding scholars and thinkers in the relevant field. In addition to deserving wider circulation among readers of Hebrew, it also well warrants the publication of an annual anthology of selected articles — an anthology that should be published in several foreign languages as well as Hebrew. All those who speak of Jewish values and Jewish education would do well to channel some of their funds away from the public-relations swamps and towards making possible a much wider circulation for "Mahanayim" in a number of languages. Meanwhile, annual subscription fees are: Members of the Defence Forces — IL10; civilians — IL14; overseas — \$12. The address is "Mahanayim," Army Postal Number 0 2146, Tzahal.

Judge Bazak has here given the lay reader an opportunity to get a direct personal impression of the richness and relevance of this unique body of literature. But he has done far more than merely select a number of interesting cases. Those of us who have had to consult the originals are fully aware of the difficulties in the way of full understanding — the highly elusive style of writing, the giving of references without stating sources, the use of abbreviations and so on. In his editing work, Judge Bazak has not only supplied essential punctuation marks, but in his notes — which are easy on the eye — he has paraphrased the difficult passages, translated the Aramaic into Hebrew, given brief explanations of the sources used, and in succinct headlines, summarized the questions and the answers.

Furthermore, at the beginning of each group of responsa he has added a short biographical note of the scholar concerned, along with information about the available editions of that scholar's responsa and a short bibliography for those who might wish to learn more about his life, time and writings.

In a future publication of this sort, Judge Bazak might consider classifying the material not according to scholar but according to subject matter, so that the reader could see how, if at all, the law has grown and given, where possible, some information about the questioners.

Peter Elman is a member of the English and Israel Bars and a historian, living in Jerusalem.



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# ETROG MARMALADE

AS from today, Hoshana Rabba, the etrog (citron) ceases to be the element of religious observance that it has been for seven days and can be applied to material needs. In other words, it may be

lavava and proceeded to eat their etrogim." According to some renderings, "They (the elders) took away the lavava from the children and ate their etrogim."

The statement raises serious doubts as to whether even the "ungrafted" etrog, which the punctilious Orthodox Jew goes to such trouble and expense to acquire in preference to the ordinary grafted one, is, in fact the true etrog. For the Mishna certainly assumes that the etrog is edible, and pleasantly so, in its raw state, and I do not advise any of my readers to repeat the experiment which I tried to see whether this is indeed so. In point of fact, the only etrog I know which is edible in its raw state is the unsightly one used by the Yemenites, claiming that it alone is the genuine etrog.

According to a curious passage of the Talmud, however, there is another drawback to eating the etrog raw. It comes in a most unexpected context. The Mishna (Shabbat 14.2) discusses which condiments may be prepared on the Sabbath, the general rule being, only such as are edible in their prepared state. In the subsequent discussion (folio 108 b) a certain Judah b. Habiba laid it down that, were it not for their outer casing, three articles of food would be inedible or dangerous, since they cause acute constipation, and it is only their outer casing which acts as the ne-



eaton! This sudden change from the sacred to the secular world is actually the subject of a Mishna (Suca 4.7), which states that when the ceremony of Hoshana Rabba was concluded in Temple times, "Immediately the children cast away their



cessary laxative. The three casings in question are the white of an egg, the skin of

the radish, and the peel of an etrog!

Etrog marmalade is one of the specialités de la maison of our household. The fruit has to be exhaustively treated to get rid of its bitter taste but, needless to say what the Talmud regards as its laxative element—the peel—is used to the last silver!

L.I. RABINOWITZ

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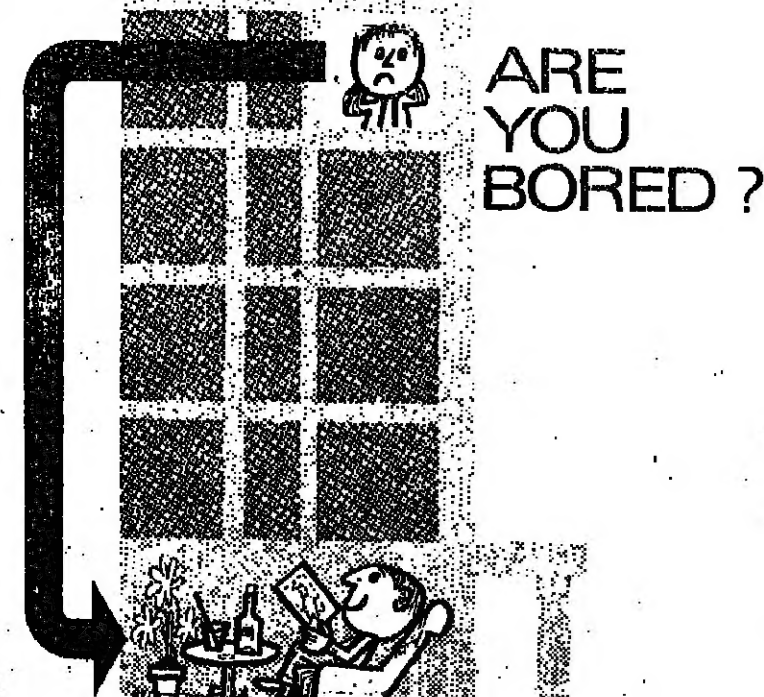
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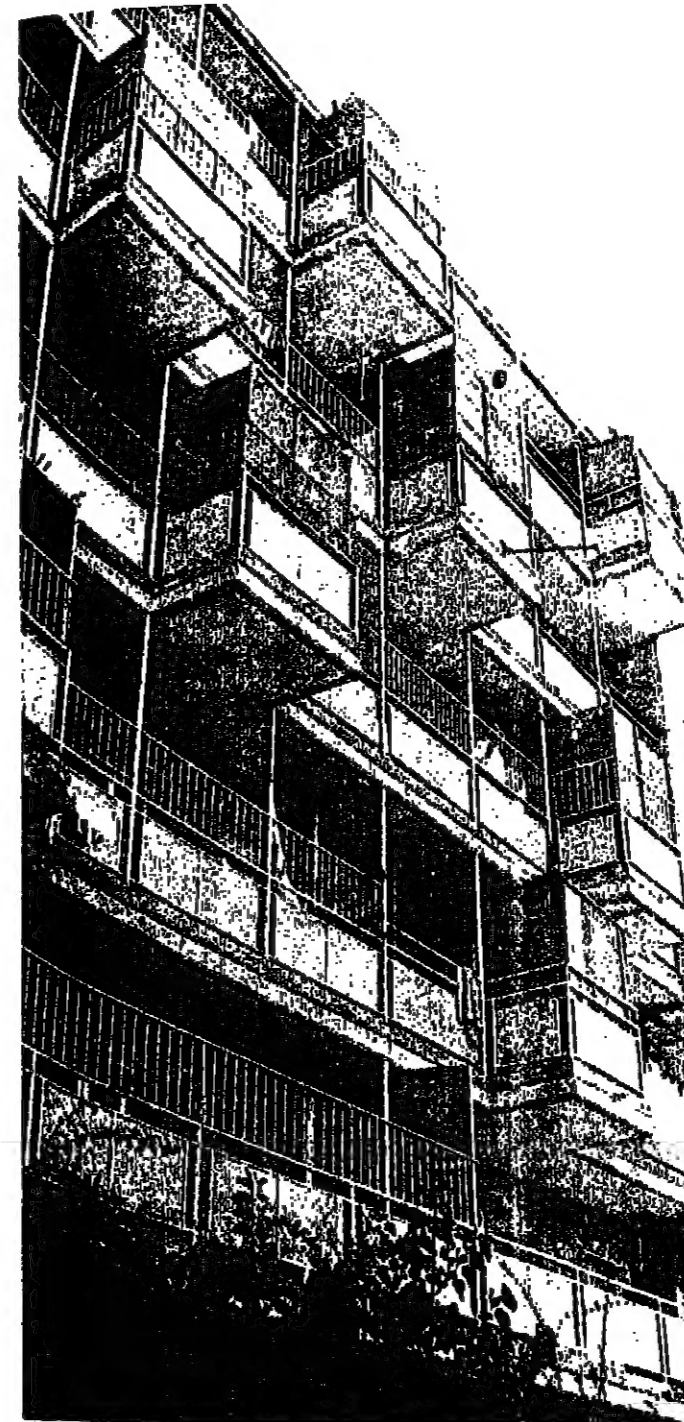
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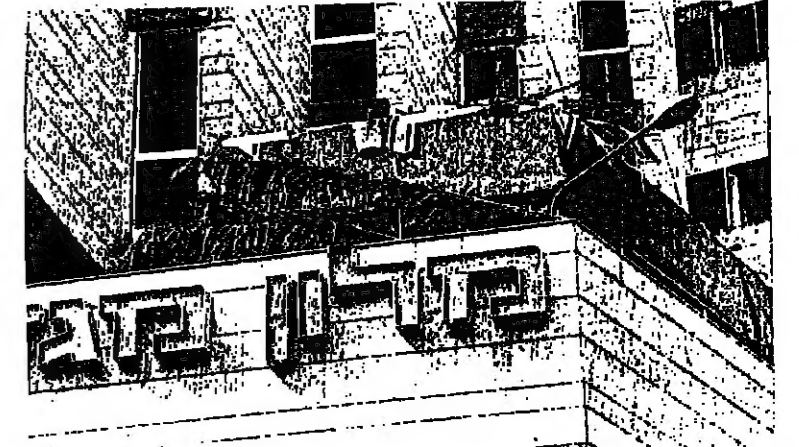
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Communal succa in Ramat Eshkol, built by 40 families living on Rehov Mevo Tiran.

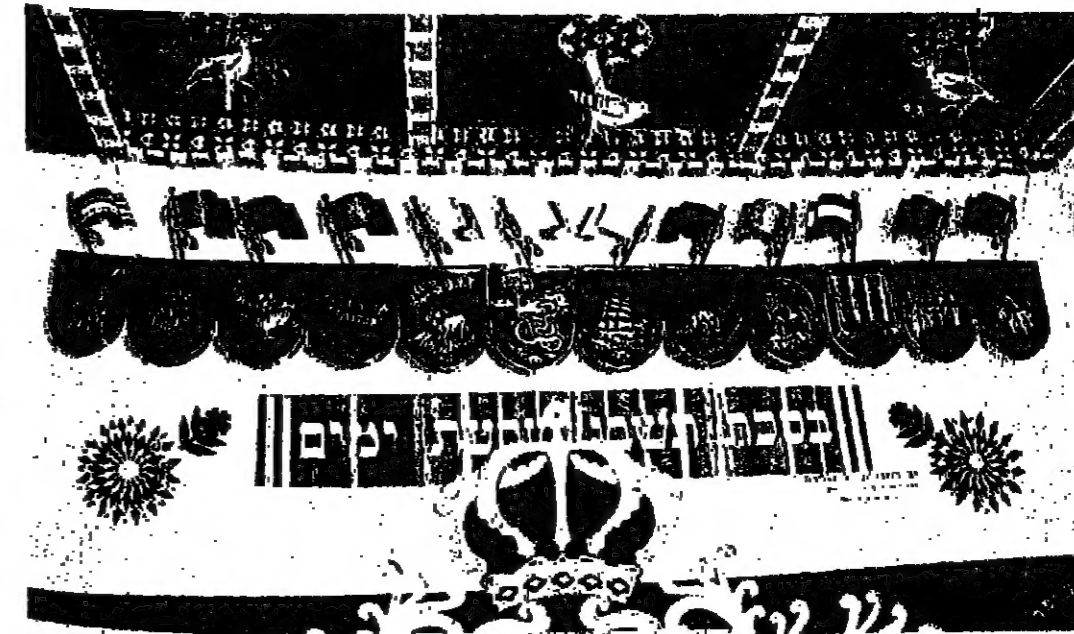
Jerusalem annually takes on an outdoor look for the week-long Succot festival, with thousands of its residents eating in huts built on balconies and roofs and in backyards.



A downtown hotel has a succa on the roof.

## THE CAPITAL'S SUCCOT

This north Jerusalem shikun for religious families has special balconies, so that the residents' succot can be under the skies and not under a roof.



Detail of decorations in public succa, Mea Shearim. The shields and flags represent the 12 tribes. Public, drawn by sign on main street, can enter for a small admission fee.

Photos by David Posner

Succa of Israeli family living in building owned by the Ethiopian Consulate, on Rehov Hanavi'im.



Courtyard of Batel Yisrael in Mea Shearim has many succot



Bnei Akiva girls dance in succa opposite Western Wall.

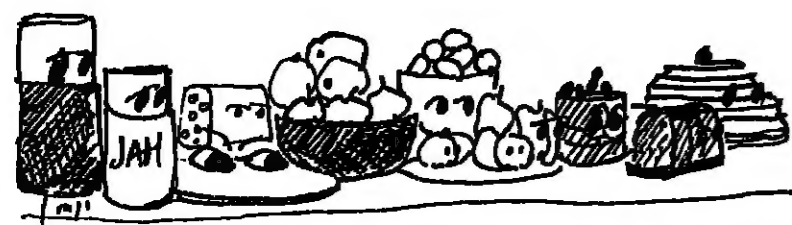
(Mike Goldberg)







## Marketing with Martha



## The Breakfast Crunch



A FRIEND of mine who was asked to contribute an "Israeli recipe" to an international cookbook decided to submit the menu for an Israeli breakfast. This is the traditional kibbutz breakfast, copied in more elegant form by hotel dining rooms. It is a complete buffet meal, featuring eggs, various salads, olives, smoked and pickled fish, and all sorts of cheese and yogurt.

Most people I know enjoy the "Israeli breakfast" when they are on holiday at a hotel, but wouldn't dream of preparing all that for an ordinary morning at home. The simplest thing to serve for breakfast is dry cereal with milk and sugar. Children generally like it. The Ralph Naderists may have debunked the theory that breakfast cereals are super-rich in nutrients, but at least — as a Congressman said in a hearing on the subject — the milk and sugar on it are good for you.

Most prominent among local ready-to-eat breakfast cereals is puffed wheat, popularly known as *shafra*, in sweetened and unsweetened form. There is also some puffed rice or toasted rice ("rice krispies").

A lot of people who don't normally buy imported foodstuffs do submit to the temptation to buy the attractively-boxed corn flakes and other breakfast foods that come from England, Denmark and the U.S.

### From Arizona

Now Shefa Protein Industries Ltd. of Arad — the same company which makes the soy meat-substitute in dried and frozen form — have launched two new products: "Korn Krunch" and "Bran Krunch".

Mr. Sol Katzen, formerly of Arizona, with his brother, Sid, owns and manages Shefa, Arad. The new Shefa cereals are based on soy, corn, sesame, bran and wheat, and its producers are big on stressing their nutritive value. Sol Katzen is himself a bio-chemist and nutritional consultant. (He has worked in this country since 1952.)

As an expert in animal feeds.) With the exception of certain vitamins which must be obtained elsewhere, a person could live solely on Korn Krunch or Bran Krunch, Mr. Katzen claims. "Balanced protein" is the principal quality advertised by the Krunches. Mr. Katzen says they contain a higher ratio of protein to carbohydrate than other breakfast cereals — 18 per cent protein in the Krunches. There are, by the way, 71 calories per ounce (28 grams) in the Bran Krunch, 92 per ounce in the Korn.

### Proud

The finished product is a rather hard, heavy type of breakfast cereal. Mr. Katzen is particularly proud of the hard, crunchy quality, and he says that most breakfast cereals go soggy too quickly. His Krunches stay crunchy about 10 minutes in milk — and I find it is necessary to let them soak in milk for a while if you don't want to risk breaking a tooth.

As for the taste, it is, of course, a matter of personal taste. For myself, the Korn Krunch seems a little salty for a breakfast cereal, and I prefer the Bran Krunch of the two. If your teeth can take it, you might try the Krunches as snack-food.

You will soon be able to find these Shefa, Arad, cereals in most delicatessen and self-service grocery stores. The Korn Krunch is in a bright orange box, the Bran in a yellow box — which seems a bit contrary, since the corn cereal is yellow in colour and the bran is brown. I find myself constantly reaching for the opposite box to the one I want.

The box is an obvious attempt to look non-Israeli — the lettering on the front and back is entirely English, with Hebrew relegated to smaller type on the side panels. Mr. Katzen says that this is because Shefa is aiming primarily for the export market. This explanation had better satisfy the food control authorities. According to Shmuel Zagon, the food agency of the Health Ministry, a local product named for the local market must be labelled predominantly in Hebrew, with English or other foreign language permissible as the secondary one.

### Hebrew translation

All food products sold here, even imports, must carry certain basic information in Hebrew — the ingredients in order of diminishing quantity, the name and address of the manufacturer. The Krunch boxes comply with this, and have the instructions for use in Hebrew as well. There is no Hebrew translation of the brand-name — just Korn Krunch and Bran Krunch in Hebrew lettering.

As an attraction to children, there is a punch-out puzzle on the back of each box.

The new Krunches are still considerably cheaper than the imported breakfast cereals. This may not be immediately obvious to the consumer, however, who tends to look at the size of the box and the price on it, rather than the price per unit weight. A box of Korn or Bran Krunch retails for IL2.90 and contains 280 grams. The cheapest imported cereal, Maya Corn Flakes from Denmark, is also IL2.90 a box at most supermarkets, but contains

only 170 grams. This means that a kilo of local Krunch costs IL11.80 while a kilo of imported Maya Corn Flakes comes to IL17, and many other imports figure out around IL20 a kilo.

For economy, nothing can beat the locally-produced puffed wheat. Eshkol's "Pop Wheat" sells for 45 agorot per 100 grams in most places (47 ag. at Superol), which makes it a mere IL4.50 a kilo. Shefa-On of Rehovot (no relation to Shefa, Arad) is the veteran local manufacturer of puffed wheat, and its product costs somewhat more, usually 45 agorot per 80 gram package. Shefa-On started the name "Shafra" for puffed wheat, but it has become so much a part of our everyday Hebrew that Eshkol takes the liberty to print "Shefa's Mafrika" (Sweet Shafra) on its sugar-coated puffed wheat.

### Simply packaged

The Eshkol and Shefa-On puffed wheats (Eshkol makes some puffed rice as well) are more simply packaged. They come in polyethylene bags, with labelling mainly in Hebrew. Neither firm has any intention of going over to a paper carton, since they consider their products as "popular" ones which must maintain low prices.

Both firms told me that their puffed wheat sells more as a between-meal snack food for children than as an American-style breakfast food. This may account for the fact that the sugar-coated variety is more prevalent than the non-sweetened.

A curiosity on the local market is the Israeli-made imitation of Kellogg's Rice Krispies which are toasted rice flakes. The original, imported from England, sells here for an average IL4.50 per 170 gram box. There have been several attempts at local versions, sold under a baffling variety of labels.

Today, two firms — Eshkol of Holon and Elite of Ramat Gan — are making the local "rice krispies" — called in Hebrew "Ores Kaliny" (toasted rice) or "Prakhyot Ores" (rice orlape). They are packaged in 450 gram quantities in polyethylene bags, which sell for IL3.95 when available. At the moment, they are mostly unavailable, due to the recent Elite strike.

Superol's chief buyer, Mordechai Krause, believes that Israel has a large potential market for local breakfast cereals, and "the guy who's going to get it really started here is going to do very well." The brisk sales of imported cereal, especially since the rise in Western aliyah, seems to bear this out.

### Disservice

I think the supermarkets are doing a disservice to the local breakfast cereals by the way in which they are displayed. In both Superol and Consumer Cooperative Supermarkets, the imported boxed cereals are all put in one place, usually on a prominent shelf, while the local puffed wheat and toasted rice in polyethylene bags are hidden away amidst the dry legumes. In the Shalom Stores supermarket, the Eshkol Pop Wheat fares especially poorly. It is on the bottom shelf of the counter for nuts and dried fruits. The two types of Pop Wheat, sugared and non-sugared, are not even side by side, but are separated by the bags of peanuts. This shabby

treatment of our local cereals should be protested, first of all by the manufacturers themselves.

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WHILE I was trying Shefa's new soy-based cereal, I decided it was time to give another try to the company's main product — Stirred Vegetable Protein (S.V.P.), more popularly known as soy meat-substitute. It came on the market two years ago, in two dried forms — small bits which can be used as hamburger substitute, and larger pieces intended as schnitzel substitute. Both must be soaked in water before use.

There is a newer form of Shefa S.V.P., which is easier to use. It is frozen and requires only defrosting before use. My family tried the frozen vegetarian schnitzel the first day and pronounced it quite satisfactory. One should not expect it to replace meat, but it can be used as an occasional variation for dairy supper. It sells for IL1.25 for 250 grams, which is four individually-wrapped portions. The ground-meat type, frozen, sells for IL2.25 per half-kilo and can be used to stretch hamburger. Sug-

gested proportions are one-third soy (frozen or dried after soaking) to two-thirds hamburger meat. Vegetable patties can be made from pure soy. The Shalom Stores grocery department, has a large selection of Shefa soy products, in boxes and bags.

Institutions and large families (or company's main product — Stirred Vegetable Protein (S.V.P.), more popularly known as soy meat-substitute. It came on the market two years ago, in two dried forms — small bits which can be used as hamburger substitute, and larger pieces intended as schnitzel substitute. Both must be soaked in water before use.

Although there is only Hebrew lettering, no English, on the Shefa packages of frozen S.V.P. (the meat day and pronounced it quite satisfactory. One should not expect it to replace meat, but it can be used as an occasional variation for dairy supper. It sells for IL1.25 for 250 grams, which is four individually-wrapped portions. The ground-meat type, frozen, sells for IL2.25 per half-kilo and can be used to stretch hamburger. Sug-

Martha Meisels

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## Summit school for learning problems

By Lea Levavi

Jerusalem Post Reporter

HE sits in the classroom but learns nothing. Outwardly, he is no different from other children his age; but if you watch him closely, or try to hold a conversation with him, you see something is wrong. He is the average student at Summit School, a privately-run after-school programme in Tel Aviv for children between six and 13 with learning difficulties.

Zvi Stiskin — a specialist in education of emotionally disturbed and brain-injured children and founder and principal of Summit School — estimates that between 10% and 20% of the children in Israeli classrooms "sit in school every day but don't learn." Some have minor brain injuries, he explained, "injuries not serious enough to require that the children learn in special classes, yet grave enough to cause problems."

### New York school

When Mr. Stiskin and two associates immigrated from the United States about two years ago, their plan had been to duplicate the original Summit School which they had run in Forest Hills, New York — and which is still in operation, with Mr. Stiskin's brother as principal. The New York school, where tuition costs of about \$3,000 a year are divided between the state and the parents, offered full-time schooling (plus counselling and therapy for both children and parents) to emotionally disturbed and brain-injured children. "But we saw that they have no energy left for understanding the material,"

These are not deprived children, Mr. Stiskin hastened to explain. They come from "good middle-class homes" and if there are difficulties at home they are a result of the problem — not its cause. Some of the children may have very minor brain injuries, but most simply have development difficulties which are seemingly inexplicable.

offer a more limited service using the same principles and methods we developed in New York."

Mr. Stiskin, whose training is in psychology and special education, tended to use a good deal of professional jargon in describing the children's problems and the school's curriculum. But his answers to my specific questions, and my visit to a classroom, made terms like "learning disabilities" and "perceptual difficulties" very clear. The problem is basically that somewhere between birth and the age of four, something went wrong in these children's development. Some are awkward and failed to develop basic motor skills — ability to coordinate body movements.

A far more serious result is the fact that they are non-selective in perception — in other words, when they see or hear something, they cannot make the distinction (which is one of us make automatically and unconsciously) between what is important and what is unimportant. The child sits in the classroom, trying his best to concentrate on what the teacher is saying, but every once in a while outside distracts him equally and he cannot concentrate on any one thing for very long.

### Cannot focus

"We don't know which is the 'chicken' and which the 'egg' but children with this kind of difficulty often cannot focus their eyes properly, cannot follow a line — and therefore have a great deal of trouble learning to read. If they finally master the mechanics of reading, it is such an effort for them that they have no energy left for understanding the material."

The treatment at Summit School — which costs IL140 a month and involves two sessions a week, each for one hour, plus group counselling sessions for parents — can last anywhere from six months to a year and a half. It all depends on the child's age, the seriousness of his problem and his learning pace. "If after a year and a few months we see we can't give the child all he needs, we tell the parent we don't think it will be worthwhile to continue. Children are also screened carefully before they are accepted. After a battery of psychological and educational tests, only those are accepted who can fit into a class (no more than five children with two teachers), with children of approximately the same age and with roughly the same problems. In most cases, the parents pay the full tuition fees, though Kupat Holim and other organizations have helped in some cases.

### Careful screening

"Our school is very well known among educators, child psychologists and other workers in the field, and many children are referred to us by them. In some cases, the parents themselves bring the children and ask if we can help.

In the classroom I visited, two boys of ten (the other three were absent) were playing a card game designed to improve their memory

skills. A pile of picture cards lay on the table face down. The deck included series of pictures, such as trees, traffic lights (green, yellow and red), flowers of varying kinds, etc. Each child in turn picked up one card, looked at the picture and put it down again (face down) elsewhere on the table.

The object of the game was to collect series of like cards — which required remembering which pictures you, and your colleague, had seen and where they had been placed on the table. Each time one player got a series, the cards in that series were removed from the table and became "his." When the whole deck was gone, the player with the most series wins. After the winner had been determined, the teachers collected the cards and the "head teacher," Pinna, asked the boys to name the series which had been included in the deck. "Traffic lights," one boy said, "green, blue and red."

When did you ever see a blue traffic light?" the teacher asked. "Oh," the sixth grader corrected himself "I mean yellow."

### Learning to spell

Later in the lesson, the teacher showed a series of cards on which were written everyday words such as big, hard, pretty, good, etc. Though in the sixth grade, the boys are now learning to spell these words and to name and spell their opposites — and this only with great difficulty. After showing each card for a few seconds, the teacher would hide it and ask the boys to write the word in their notebooks. "I'll give you time to fill in the opposites after we've written all the words."

"After they learn these words, we will gradually have them write sen-

tences and maybe even compositions," Pinna explained after the lesson. "Most of these children are actually very intelligent, but they have difficulty grasping things. Since they are already in sixth grade, they have a lot of catching up to do."

### No substitute

"Our programme is not a substitute for school or for private tutors," Mr. Stiskin explained. "If a fourth grade child comes to us reading on a first grade level, we don't promise to bring his reading up to par. Our job is to solve the problems which are at the root of his learning difficulties, so that his reading can be brought up to par."

Back in the office, I asked Howard Adams — assistant principal of the Tel Aviv school and one of the Summit workers from New York who immigrated with Mr. Stiskin — how classes for younger children differ from the one I visited. "Many of the children don't understand such concepts as forward and backward — let alone quantity and direction.

Though Summit School's 12 teachers are ranked as "head teachers" and "assistant teachers," all are trained and experienced teachers — for the most part with B.A.s and M.A.s in psychology or special education, and some are graduates of teachers' seminaries. The assistant teachers are simply new to the school's novel methods. All the teachers work at schools for the disturbed or retarded during regular school hours. The school which has 128 students now, with its Tel Aviv headquarters rapidly becoming overcrowded — hopes to open a branch soon in Ramat Gan.

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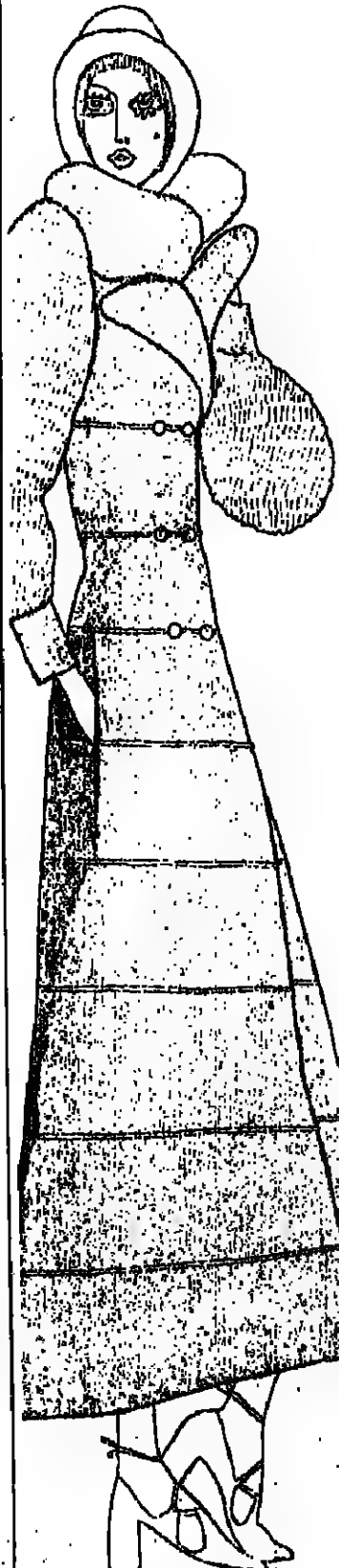
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(BLOCK LETTERS PLEASE)



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*Beged Or*

# Simple, well-cut range by new designer

by Catherine Rosenheimer

Jerusalem Post Fashion Reporter  
TEL AVIV.

**LYDIA** About was "discovered" by Ted Lapidus as an 18-year-old student in a Paris fashion school. Today, two years after her arrival in Israel, the local fashion market is having a chance not only to discover Lydia, but also to buy her clothes: her most recent made-in-Israel designs were launched at the newly opened Creperie de Toune Restaurant in Jaffa last week.

In the interim period between graduating from fashion school and emigrating with her family to Israel, Lydia worked for Lapidus and Jacques Esterel and later as an independent designer working on collections for ready-to-wear manufacturers as far afield as Paris, Los Angeles, Istanbul, Milan and Brussels: most of whom she continues to work with now that she is based in Tel Aviv.

Her clothes come firmly in the category of better ready-to-wear: all the winter collection is made in wool jersey, models are clean and simple in line and well-cut. Predominant are baby layette colours: pastel pinks, blues and yellows, though there is plenty of navy blue, scarlet and emerald green for those who prefer bolder colours.

The tunic dress is strongly featured in Lydia About's new collection: made in plain, un-coloured jersey with edges contrast-stitched, the cut is like a short tabard with



Smart pants suit (left) in beige wool jersey has wide-cut pants, narrow-cut cardigan jacket; bodice insets are in smocked Banlon whilst softly cut sleeves are also in Banlon. Price IL265. Centre: smock blouse seen in a short-sleeved jacket with raglan cut on the shoulders. The suit comes in grass green with white trims or navy with pastel pink, coats IL189. Typical of a whole range of simple yet interesting day dresses in wool jersey, this one (right) has puff sleeves, comes in scarlet with red and blue polka dot sleeves and collar, in blue-green, yellow-green or brown-beige combination. IL195. All three from Lydia About's collection.

sides completely cut away to just below the waistline. For day wear the tunic looks good with any casual roll-neck sweater; for evening she shows it with a long-sleeved Banlon blouse, cuffs edged in Macrahou feather trims in colours graduating from pale pink and blue through to beige.

The range includes many variations on the pants suit: suits with flaring jackets cut on smock lines, with brief, tailored battledress jackets or cardigan-style tops, collarless and with sleeves and bodice insets in contrast-colour Banlon. There are lots of "little" dresses for the daytime, they clean A-lines and use of inset panels in different colours reminiscent of Courreges. One of Lydia About's best models — and reportedly one of the best-selling too — is a trim coat in bright yellow jersey, edged all around with matching stitching, tie-belted and with a deep vent at centre back.

### LETTER BOX

## Attache case

REFERRING to Helga Dudman's article about the attaché case complex, I would like to add a feature of my own experience with that box.

After having worked for a couple of years for an Israeli Company abroad, I was given by my colleagues an attaché case as a farewell present.

When I arrived in Israel I was approached by a young man who was about to leave Israel on a similar assignment abroad, asking me whether I would be prepared to sell him the case.

I was only too glad to get rid of the box and sold it to him for the token amount of IL20.

After a few days the gentleman returned and asked me whether I would be prepared to take the case back, refunding him the IL20, which I naturally refused.

G. BAE TIKVA  
Kiryat Yam, Oct. 19, 1972.

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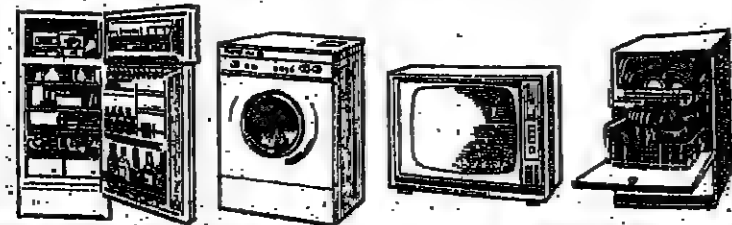


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# THE MOST FANTASTIC PERIOD IN YOUR LIFE

By Helga Dudman  
Jerusalem Post Reporter

OUT of every hundred young girls who come here as immigrants, 99 of them — it is safe to say — troop like lambs to the university or an office in a big city. Perhaps one of them, in the 17-to-20 age group, decides to go into the army; since there is no great pressure on girls to do military service the decision to go into uniform is unusual. The Army spokesman will not disclose the number of new-immigrant girls now in uniform.

I know of two such cases. One is a girl who came here at 18 (without her family), finished high school, and joined Nahal with great enthusiasm "because that's where all my friends were going, and she's going to live in Israel, I want to experience exactly what they do. I don't want to be different; I want to continue my studies like my friends do."

The second case turned up right under my nose. In my own office — a well-scrubbed American girl of 23 who talks fluently in Hebrew, though her reading and writing are weak, and who is a living counterpoint to all the complaints and political ailments so often voiced by western immigrants. I will call her "Dottie."

I used to cry all the time at the kibbutz when I first came here," Dottie told me. That was in 1968, when she arrived as a volunteer. I cried, and telephoned home all the time. The food was terrible, and the people were terrible, and there were bugs in the bathroom. My mother — she was absolutely wonderful — said that I was the most spoiled girl she'd ever seen. But I told her that I was going into Nahal — that was something I made up my mind to do, to prove something to myself. And I'm very stubborn."

Only one left  
The first kibbutz experience was not happy. "I was Sherut leader — not the professional program, which I hear is very good. It was about a hundred American girls placed in three different kibbutzim. They promised us so much when we never received, and I wrote letters to my parents. Out of that group of a hundred, I think that only one is still in Israel.

One girl married a boy she met at the kibbutz, and took him home with her.

"But in spite of everything, I'd decided I wanted to live here. I turned home for a month — and then came back to stay." Home is Seattle, Washington, where there are very few Jews ("which never bothered me for a moment") and where there was no Zionist atmosphere in the family.

Returning to Israel, Dottie lived in Tel Aviv and in Holon, worked in an insurance office and at the supermarket in the Shalom Stores. "I adored it! There I was, in the section with olives and halva and lots of cheeses, and all sorts of different people. I knew practically no Hebrew, but picked it up. I worked with a fantastically interesting old man, and a wonderful woman."

At that time her friends were mostly Americans: "And I didn't care for that." She was determined to live here, but not in an American environment: "I wanted to be one of the Israelis, and I wanted to do army service as they do."

For one thing, poor Dottie was by then considered "over-age" — nearly 21, three years older than the members of the girls' service eventually joined. There were about 30 in the group, all from Haifa and Jerusalem, all in a closed circle of eight years' friendship. "At the beginning they were very nice to me, but you can't help feeling shut out from people who've known each other for so long. A few couldn't understand what I was doing there. Being older was also something of a problem, though in a way, at 21, I was more of a child than they were. I think I somehow went through my childhood all over again. But the last half year, when we were at a new settlement in the Jordan Valley, was fantastic. I worked very, very hard — sometimes 12 or 13 hours, in the kitchen on the night shift. I worked hard for my own satisfaction. Sometimes, especially earlier, I got so fed up I wanted to leave. It was pure luck that I hung on. Something made me stay. By then I didn't care any

more about the primitive conditions and was way past being bothered by fungus in the toilet.

"When we had a final party at the conclusion of the first part of our service, I and the officer in charge were the only ones who received presents. I was so happy I sat there during the party and cried and cried. It's very difficult to describe. Anybody who hasn't done this has missed a fantastic period in their lives."

Dislikes city life  
Dottie dislikes city life and would go back to a border settlement "in a minute." When her outpost becomes a regular kibbutz, which may be in about two years, she may join it again. There is much talk about this — especially with her fiancé. "I met him in the Army. He was born in Tel Aviv but went to a kibbutz five years ago, and he'd like to try life in the city for a while. But of course, first he must finish his army service."

She regrets that she is not called to reserve duty. Few Nahal girls are, and besides, she has no special skill. What about further university study? (She finished one year of college in America, where she "wanted to major in psychology" — thus hewing much more to the American norm than she has. Dottie feels strongly that she does not want to take the American role of attending university here without serious academic intentions, and on easy financial terms. "When our group was in the Golan Heights, I remember some of my girl friends actually crying because they didn't have money to study. And for the boys it was even worse. I couldn't bear the thought of having it all made so easy for me — my parents certainly have enough money." I asked about the frequent complaint by American students that integration into Israeli student society is difficult.

Understands Israelis  
"I understand the Israelis completely," she said apologetically. "Who wants to be other with some long-haired, smelly thing?" Then she gave a rather wicked little smile.



Volunteer has a breakfast break from vegetable picking while doing a stint at Kibbutz Yotvata near Eilat. (Rubinger)

and added, "Don't think I wasn't try — for some mysterious set of reasons which sets them apart from their statistically similar equivalents who leave Israel after a short, unhappy experience here. Naturally, we hear more about the miseries than about the successes.

Dottie's parents are pleased that she is here, and would like to come themselves. "They're not, for the usual reasons — business. My father will be retiring in five years."

She does have an older sister here, who came "because I talked her into it." Is she, too, settled in the country? Dottie answered with great reluctance. "Well... She's a complicated girl with quite a few problems of her own." And she added, even more reluctantly, but nevertheless firmly: "And she's spoiled."

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## Memorial service for Mother Aline Batut

A MEMORIAL service for Mother Aline Batut, who helped establish the Hebrew-Arabic ulpan at the Hebrew University's Martin Buber Centre for Adult Education, was held at the Sister of Zion Convent in Ein Karem last week on the first anniversary of her death. Some 200 people gathered to honour the memory of the former

Mother Superior of the Ecce Homo Convent in the Old City of Jerusalem, who had devoted her life to furthering the cause of Arab-Jewish understanding. Among them were churchmen including Anglican Archbishop George Appleton; Dr. Douglas Young, President of the American Institute of Holy Land Studies in Jerusalem and Rev. J. Schoneveld, adviser on Jewish-Christian relations to the Netherlands Reformed Church. Dominican Father Bruno Husar celebrated the mass, and memorial addresses were delivered by Rev. Schoneveld, Dr. André Chouraqui on behalf of the Jerusalem Municipality, Hebrew University student Salim Khoury on behalf of the students of the ulpan of which he is a graduate, and Mr. Kalman Yaron, Director of the Adult Education Centre.

Mr. Yaron said that two great ideas had guided the course of Mother Aline's last years: the matter of a rapprochement between Jews and Arabs, firmly expressed in the creation of the ulpan which today is one of the most meaningful points of coexistence in Jerusalem and the aspiration to correct the historic injustices of Christianity towards Judaism. "Her two great loves — of peace and of Israel — were in her eyes the loftiest manifestations of the faith of the believing Christian," he said.



In the Madame Gres salon: Mala Rubinstein admires mannequins wearing the radiant Shmura look with dramatic, flowing, tricolour evening dresses from the Gres collection. Shmura is based on a delicate, porcelain-pale foundation with blushing accents of singing pink transparent cheek-colour. Deep, smoldering eyes and lips in clear, strong, vibrant pink. Mala Rubinstein reports from Paris that colours, besides green, are in rich tones of brick, green, red and white, and black in wonderful cashmere, wool and angora.

Try yourself to a bath-oren

IT'S A HEAVENLY FEELING...

YOU WILL FEEL SO YOUNG AND GAY. REVEL IN TAYA'S "BATH-OREN".

The new Jerusalem Theatre bills its opening season, which starts formally next week, as an "explosion of the arts." To find out just what this is supposed to mean, PHILLIP GILLON visited the imposing edifice on a Talbieh hillside, and brought back this account.



WE entered the great auditorium on tiptoe, with all the exaggerated deference of latecomers to a concert, because, on the great stage of the Jerusalem Theatre, Lukas Foss, the new adviser-conductor of the Israel Broadcasting Symphony Orchestra, was putting the orchestra through its paces in its first-ever rehearsal, in what may become its new home.

"See that wooden shell?" whispered Len Edelstein, the assistant director of the theatre, "It cost us \$1,130,000. This morning is a big test for us: if Foss and the Orchestra are satisfied with the acoustics, we'll have them for about three concerts a month."

Our tiptoeing and whispering seemed to be superfluous because in the foyer outside the auditorium, somebody, to judge from the sounds, was banging away with a sledgehammer at a wall, and somebody else was trying to break pieces of modern sculpture into even smaller pieces. Later we were to find that these guesses were not far off the mark; busy art lovers had succeeded in coordinating with the orchestra's first rehearsal, the setting up of an exhibition of paintings and sculpture, by the Association of Painters and Sculptors. If something modern and electronic were being practised, the noises off might have helped, but they did not every now and then Mr. Foss raised his head and started in his seat, like the ghost of Hamlet's father upon a fearful summons.

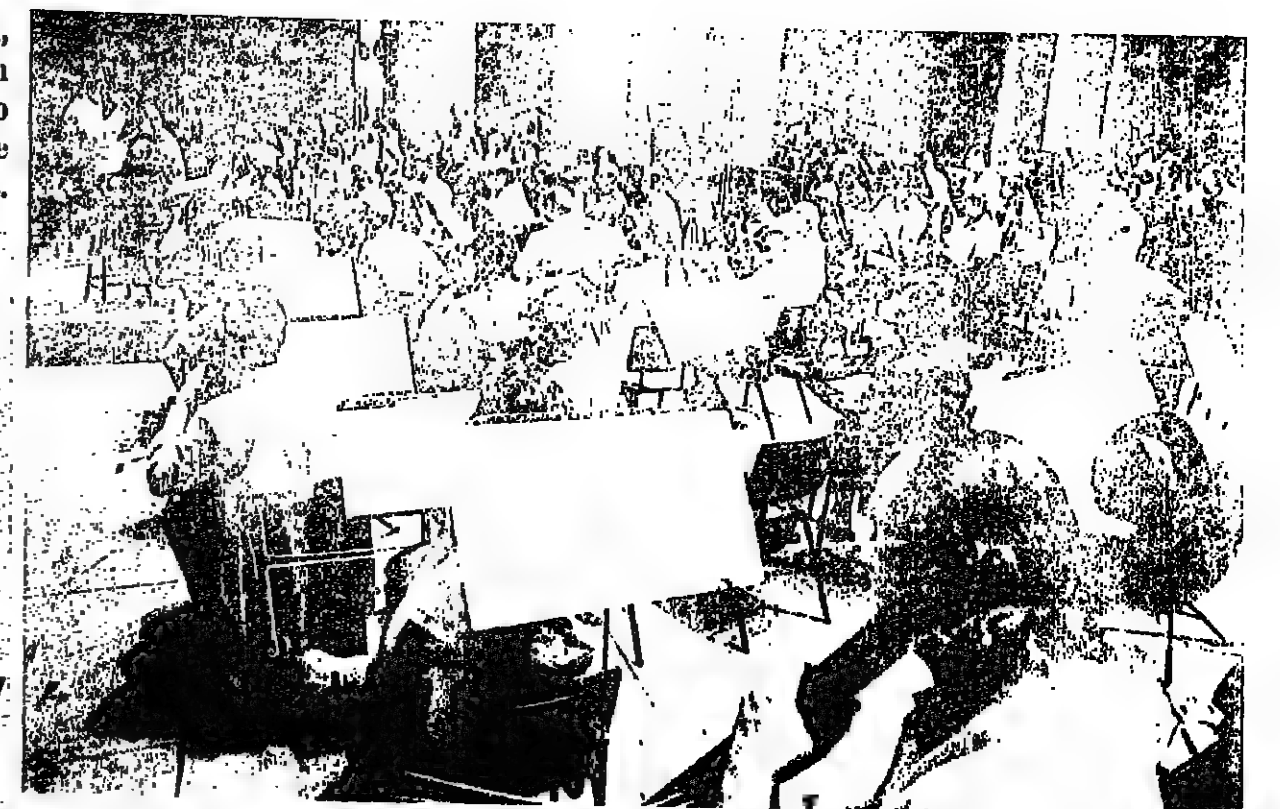
Otherwise, he seemed to be the gentlest and most sweat-tempered of conductors; he rewarded good playing with warm compliments in English, German and French,

but playing with a simple request to take the passage over again. We tiptoed from one seat to another, testing the acoustics, and noted Yehuda Finkler of the orchestra doing the same thing. With forefinger and thumb in a circle, he indicated that he was satisfied with the acoustics, which also seemed to our untrained ears to be very good indeed.

### Marathon concert

At last Foss called for a coffee break and came hobbling off the stage — the hobble, he explained, was caused by some sort of disc trouble, which began after the Stravinsky "Marathon" he conducted in the Hollywood Bowl in Los Angeles. "I was all right through the marathon," he said, "but it caught up with me on the plane back to New York." David Frey, a former lecturer in English and Drama at the Hebrew and Tel-Aviv Universities, who has given up the academic life to become public relations coordinator, box-office manager and jack-of-all-trades at the theatre, announced that he also suffered from back trouble, and rushed off to bring in some of his pills, guaranteed to provide instant if not permanent relief.

We could not find the star dressing-room intended for Mr. Foss' use on concert nights, but used an unoccupied office instead. Mr. Foss was in rhapsodies over the theatre. "It's a beautiful place; I love it. The sound seemed fine from where I sat, but of course I can't tell about the rest of the auditorium. I'd like the theatre to become our home: I want to do all our work here, even recording if that's technically possible." Len Edelstein assured him that the technical arrangements could be made.



Lukas Foss, who is enthusiastic about the auditorium, conducts rehearsal of Broadcasting Orchestra. (Mike Goldberg photos)

"I'm delighted to hear that I'm hoping to make recordings to put out commercially; there's a big American company interested, and if this works, we'll get an international name. The orchestra's full of new people; there's a lot of enthusiasm and talent."

Mr. Foss hopes that the biggest bang in what the theatre describes as its "explosion of the arts" will be the orchestra's Bach Marathon. He explained that this will be quite different from anything ever seen or heard in Israel. For five hours, they will produce Bach music of every kind — symphonies, chamber music, songs, anything and everything — with nothing formal about the affair; people can join in the singing if they like.

### 'A Bach trip'

"It's not a concert at all, not a social event, there'll be no official intervals, people can walk in and out whenever the fancy takes them. It's what Americans call a trip — a Bach trip; it's like having a bath in Bach. In America, these marathons have been great; they've brought youth to music. I hope we'll do the same thing in Jerusalem."

Whether the staid concert-goers of the Capital will react positively to this iconoclastic form of worship of one of their supreme gods, is anybody's guess. But Foss is not after them as much as he is after a new audience from among Jerusalem's teeming thousands, particularly the young.

Whatever the reason, or combination of reasons, Jerusalem has been a heartbreak house for theatre companies, and much work will have to be done before the Capital develops a company worthy of the building. Much of the criticism of the theatre has been based on the argument that the \$1.12m. spent on construction could have been better used to develop a repertory group. Yet there is something of the chicken and the egg about this talk, because a good company would have needed a modern theatre.

Meanwhile, the building is there, and the present management has wisely decided to use it to the full, although many activities may seem somewhat off the beat of conventional theatre. The Israel Broadcasting Symphony Orchestra which has for so long had to pour its sweet sounds up into the great funnel of the YMCA, is certainly entitled to play in an

auditorium where it will be heard by the audience as well as by the angels on high, and the rehearsal seemed to confirm that the theatre will provide the answer. The Batsheva and Bat-Dor dance companies have succeeded in turning a Cinderella of the arts into one of our fairy princesses; they too will welcome the opportunity to perform in so elegant a home. All kinds of other entertainments, some bright with promise, others reminiscent of offerings to development towns by the Histadrut Culture Section, will keep the chandeliers alight every night of the week, except Fridays.

### What's available

"Part of our problem," says Len Edelstein, "was to find out what is available in the arts in Jerusalem. For instance, an immigrant from Poland via England, trained a group of youngsters in Kiryat Hayovel. They call themselves the Jerusalem Community Theatre. They adapted an English play for poor neighbourhoods in London into 'Haguel', which did very well at the Khan. We'll be happy to have them. We'll cooperate with everyone."

He hopes to attract all types of audience — culture-lovers, students, soldiers, tourists, middle class and poor, young and old. He sees the great building as holding an invitation to the arts in one hand, and to audiences in the other. Certainly, in dull, entertainment-starved Jerusalem, where the only thing to do with visitors from overseas on nights when the orchestra is not playing is to feed the brutes, the theatre is going to provide a lively addition. The competition of television? Edelstein does not

(Continued on page 23)

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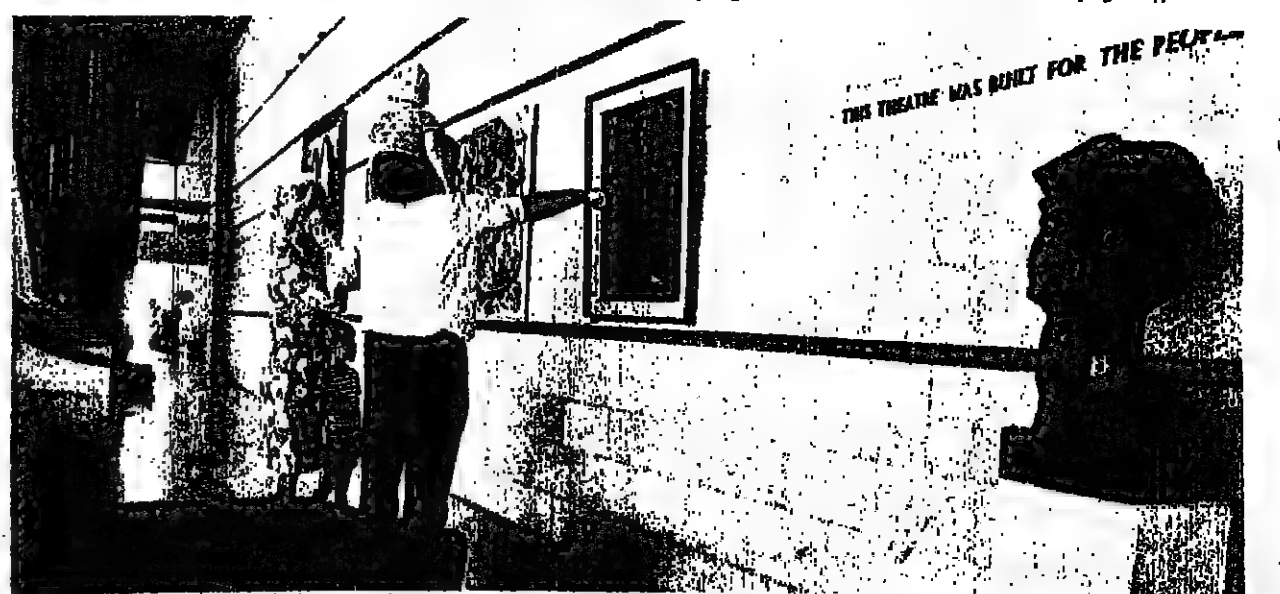
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Our largest exhibition is in Ramat Gan and it is open daily from 8.30 a.m. - 7.00 p.m. and Friday 8.30 a.m. - 1 p.m.

danish interiors



Rolling singers at the theatre restaurant on the upper level.



Succot-holiday visitors at exhibit set up in corridors.











# WHAT'S ON

**Plant a Tree in Israel**  
With your Own Hands!

Free tours for planters to the Hills of Judea leave every Monday and Wednesday from Jerusalem and every Tuesday from Tel Aviv. For details and registration please call Visitors Department, Keren Kayemet LeIsrael (Jewish National Fund); In Jerusalem — Rehov King George, corner Rehov Keren Kayemet, Tel. 35281, in Tel Aviv — 96 Rehov Hayarkon, opp. Dan Hotel, Tel. 234449.

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— **Conducted Tours:** —  
Hadasah Tours — By appointment only, Tel. 38833, Jerusalem.

1. Tour of Hadasah Projects in Jerusalem 8:30 a.m. Stroum Health Centre, 24 Rehov Surov, 8:45 or 9:15 towards transportation and refreshments.  
2) Medical Centre Only, includes visit to Chaga windows, exclusive Audio-Visual Presentation of Jerusalem Story at 9:30 a.m., 11 a.m., 12:15 p.m. and 8 p.m. Kennedy Tourist and Information Centre, Medical Centre. No charge. Sun 19 and 27.

Hebrew University: There will be no tours today of the University campuses at Givat Ram and Mount Scopus.

Tourists and visitors come and see the General Israel Orphan's Home of Giv'at Jerusalem, and its manifold activities and impressive modern building. Free guided tours weekdays between 10-4. Bus No. 6, Kiryat Moshe, Tel. 583291.

— **TEL AVIV** —

Latest Israel Films screened weekdays at 12 noon at Keren Hayesod Hall, Jewish Agency Building, Jerusalem. Admission free.

Jerusalem Biblical Zoo, Schneller Wood, Romema, Tel. 28829, 7:30 a.m.-8:30 p.m. — "A Stone in David's Tower" — Sound and Light Show in Jerusalem. Tourist Yehuda Hazrahi. Directed by Pierre Armand and Arnon Adar. Music: Noam Sheriff. Every evening except Friday, 7:30 p.m. in Hebrew; 8:45 p.m. in English; 10 p.m. added show in English on Mon., Tues., Wed., and Sat. evenings; 10 p.m. in French on Sun. and Thurs. evenings only. Tickets: Jerusalem agencies and Citadel evening box office. Please come dressed warmly.

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Tel Aviv Museum, Sderot Shaul Hannelech. Opening of a new exhibition: Creative Youth at the Tel Aviv Museum (Helena Rubinstein Pavilion, 6 Rehov Tarsat). Tues., Oct. 3, 1973 at 5 p.m. Opening address: Dr. A. Lerner — Chairman of the Museum Board of Directors. Admission by invitation or membership cards of the Association of Friends of the Tel Aviv Museum.

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Free conducted tours in English of RAMAT AVIV CAMPUSES daily except Saturday. Assembly hall: Tel Aviv University, 10:30 a.m. Public Relations Dept.

**The Israel National Opera**  
1 Allenby Road  
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Tomorrow, September 30  
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Mirabl Women's Organizations of America and Canada, 10-18 Iehov Dov Hosh, Tel Aviv, call Tel. 23027, 23336; Jerusalem, 22226, 22128; Haifa, 31528; Beer-sheva, 3171.

Canadian Hadasah-WIZO Office, 118 Hovarkon, Tel. 277088, 8 a.m.-2 p.m. Wine Club, 116 Rehov Hayarkon, Tel. 22929, 8 a.m.-2 p.m. Hadasah Club, 80 Rehov Hayarkon, Tel. 56039.

Women's League for Israel, 37 King George, Tel Aviv. Conducted tours of the Shrine of the Book, call: Tel. 240188, Jerusalem — Tel. 28840, Netanya — 23864, Haifa — 684777.

Restaurants At the Top, Beit America, 23 Sderot Shaul Hannelech, Tel. 283022. 249188, Jerusalem — 38840, Haifa — 23864, Haifa — 684777.

Business Lunches; private rooms. Open all week, including Saturday for lunch and supper. Parking.

— **HAIFA** —  
Hadasah Club, Youth Aliya office, 209 Rehov Hameginim, Tel. 42461, 64878. Goldmann Art Gallery, 38 Sderot Hanassi, Exhibition of Small Sculptures by Georges Braque. Open daily, 10:00 a.m.-1:30 p.m., 4-7 p.m., 8-10 p.m. Saturday: 8-9:30 a.m.

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Organ Music by Philip Reseg every Saturday at 11:30 a.m. Y.M.C.A. Auditorium, Public Welcome.

Mohavim, 6:30 p.m. at Hechal Shlo-Kiryat Elizer, Tel. 522884.

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## the israel museum, jerusalem

### THIS WEEK AT THE MUSEUM

**VISITING HOURS**  
Sun., Mon., Wed., Thurs., Tues. 10 a.m. — 6 p.m.

Shrine of the Book 10 a.m. — 10 p.m.  
Israel Museum 4 p.m. — 10 p.m.

Museum 10 a.m. — 6 p.m.  
Fri., Sat. 10 a.m. — 2 p.m.

Sunday, October 1, 1973 8:00 p.m.

Tuesday, October 2, 1973 4:15 p.m.

6:30 p.m.

8:45 p.m.

Tickets for movies: at Museum box office: Thurs., Fri., Sun. for Sun. performance Mon., Tues. for Tuesday performance at Le'an Ha'erev ticket office: Advance sale for all performances

Thursday, October 5, 1973 4:00 p.m.

**EXHIBITIONS**  
M.C. Eicher's Graphic Work (Cohen Hall)  
Artists' Books (in hon. of the International Book Year) (Library Hall)

Creative Works by Children and Games (Youth Wing)  
Puppets (Youth Wing)  
Tomb Offerings from Gezer (Rockefeller Halls)

**SPECIAL EXHIBIT**  
Bronze mirror and trident from a tomb near the Persian Garden in Acre, 14th Cent. B.C.E.

**YOUTH WING**  
Registration of adults for 1973/73  
Sun., Mon., Wed., Thurs. 10-12 a.m.; 2-4 p.m., in the Youth Wing  
Fee: IL110 per 4 months

**YOUTH WING FILM CLUB**  
"The Stolen Airliner" (British)

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## SOCIETY FOR THE PROTECTION OF NATURE IN ISRAEL

4 Rehov Hashfela, Tel Aviv. Tel. 35063

registration has commenced

for a winter excursion to Africa (Ethiopia, Kenya, Tanzania)

The excursion will take place from January 12, 1973 to February 6, 1973.

Unusual tours under the guidance of university personnel. Details and registration at the Society's offices.

\*The months of January and February are the most interesting ones in Africa.

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Registration of adults for 1973/73 Sun., Mon., Wed., Thurs. 10-12 a.m.; 2-4 p.m., in the Youth Wing Fee: IL110 per 4 months

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Mohavim, 6:30 p.m. at Hechal Shlo-Kiryat Elizer, Tel. 522884.

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3 Rehov Hahlatadrut, Tel. 222868, 221396, Jerusalem Self-Service and Dairy Cafeteria. For Saturdays and Holidays please make your arrangements in advance.

## JERUSALEM, Khan

Every Wednesday at 8:30 p.m. Special programme for tourists

TEL AVIV, Belt Arlozorov (Ohel) Monday, October 9 at 8:30 p.m. Monday, October 28 at 8:30 p.m. Monday, October 30 at 8:30 p.m.

Cagares, Tuesday, October 16 — sold out Israel Defence Forces, Monday, October 16.

Belton Abaron, Tuesday, October 11 — sold out Israel Defence Forces, Tuesday, October 31.

17 Brodetsky Street, Tel Aviv. Tel. 38833.

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- Special Big Boy Spanish Burger and many more originals.
- Great Big Boy Spanish Burger and many more originals.



Jel Aviv Cinemas

Commencing Saturday, September 30, at 7.15 p.m. and 9.30 p.m. Weekdays at 1.30, 7.15, 9.30 p.m.

ALLENBY Tel. 57820 4th week Sat. Nights 8.00 - 9.15 Weekdays 5.30 - 8.45

"BRAVO BRANDO'S GODFATHER" "A TRULY EPIC FILM IN THE BEST CLASSIC SENSE OF THE WORD!" -ABC-TV

The Godfather Adults only

BEN YEHUDA Tel. 228400 Second week The charming comedy of the modern cinema

IL TRAPIANTO Adults only 8.30, 7.15, 9.30

SHAFT'S BIG SCORE M.G.M. Noah Films in colour-wide screen

CHEN Tel. 282286 4th week Sat. night, 8.00 - 9.15 No complimentary tickets or reduction for this film. Weekdays: 5.30 - 8.45

MARLON BRANDO The Godfather Adults only

EDEN Tel. 57450 Second week RAJANDEBA KOMAR MALA BINA

GIANT 4, 8.30, 9

ESTHER Tel. 226610 Second week BUD SPENOR TERENCE HILL

They Still Call Me Trinity 4.30, 7.15, 8.30

CRITERION Tel. 57062 PHILIP LEROY CROSS CURRENT 7.30, 9.30

GORDON Tel. 244978 3rd week THE GARDEN OF THE FINZI-CONTINI

VITTORIO DE SICA The most film of 1972 Sat. 7.30, 9.30

GAT Tel. 247808 4th week Sat. Nights 8.30, 9.15 Weekdays 5.30 - 8.45

They used every passion in their incredible duel!

A Hal Wallis Production with Glenda Jackson and Marg Queen of Scots

DAN-RIVIERA Tel. 58851 HUNDRED RIFLES

RAQUEL WELCH 10, 12, 3, 4, 7.30, 9.30

HOD Tel. 226228 4th week 4.30, 7.15, 9.30 LEE MARVIN

PRIME OUT MOGRABI Tel. 58981 8th week

sidney poitier THE ORGANIZATION COLOR United Artists 7.15 - 9.30

OPIER Tel. 618821 THE MAN WITH THE GUNSIGHT EYES IS BACK!

LEE VAN CLEEF "RETURN OF SABATA" AN ALBERTO GRIMALDI PRODUCTION 4.30, 7.15, 9.30

Jerusalem Cinemas

Commencing Saturday, September 30, at 7.00 p.m. and 9.00 p.m. Weekdays: 4.30, 7.30 and 9.30 p.m.

ARNON Tel. 224820 2nd week DUCK SOUP

MARX BROTHERS The most amusing picture

CHEN Tel. 222955 2nd week TERENCE HILL in They Still Call Me Trinity

EDEN Tel. 228230 4th week Saturday: 6.30 and 9.30 p.m. Weekdays: 4.00 and 8.00 p.m.

THE GODFATHER with MARLON BRANDO

EDISON Tel. 224056 DING DONG with ANTONIO SABATU NADIA KASINI

HABIRAH Tel. 232306 4th week From Friday at 3 p.m. SATURDAY: 6.30 and 9.30

DECAMERON based on "The Decameron" by Boccaccio

STUDIO Tel. 58817 8th week John Schlesinger's Film "Sunday Bloody Sunday"

MORAH Tel. 242477 2nd week SKYJACKED

CHARLOTTE HEATON and JEANNE ORAIN in colour

ONLY Tel. 284025 5th week 4 Rehov Maacabi 4.30, 7.15, 9.30

ONE IS A LONELY NUMBER JANEY LIGH KELVIN DOUGLAS I & S

PARIS Tel. 236005 10, 12, 3, 4, 7.15, 9.30 HANQUER LINO VENTURA

L'ARMEE DES OMBRES SHDEROTH Tel. 624054

15th week Claude Lelouch's suspense film

LE VOYU JEAN LOUIS BARTHOLEMY ANNE DEBROS

BARBRA STREISAND RYAN O'NEAL "WHAT'S UP, DOC?"

TOHLET Tel. 448050 Second week FEDERICO FELLINI'S great film

THE CLOWNS 4.30, 7.30, 9.30

BAMAT AVIV Tel. 512761 Closed owing to renovation

ZAMIR Tel. 57455 THE SHAMELESS Daily from 9.30 a.m. and at 1.30, 7.30, 9.30

NEVER SO FEW CHARLES BRONSON FRANK SINATRA

JERUSALEM Tel. 35067 GRETA GARBO FESTIVAL

ORION Tel. 222914 2nd week BARBRA STREISAND and RYAN O'NEAL

WHAT'S UP DOC? ORNA Tel. 224783

A Joseph E. Levine presentation C.C. & Company with ANN MARGARET JOE SAMATH

RON Tel. 234704 From Friday at 3 p.m. ADRIPT

SEMADAR Tel. 38742 2nd week SATURDAY: 6.30 and 9.30 p.m. Weekdays: 4.30, 7.15, 9.30

BEITH ROTHSCHILD Mt. Carmel-Tel. 82749 A most attractive production JOEY VOIGER starring in

OUT OF IT Paria at 6.45, 9.00 Sat., Tues., Thurs.

CHEN Tel. 686272 7th week Best comedy of the year

Homo Eroticus Who did nature bestow on his potency sevenfold?

BOSSAN RODESTA SYLVIA KOSICINA For adults only

MORAH Tel. 242477 2nd week SKYJACKED

CHARLOTTE HEATON and JEANNE ORAIN in colour

SHAVIT Tel. 86345 An interesting production The Fuller Rapport

Base Stockholm Perfect all week 4.48, 8.00

HADAR Tel. 723822 7.15, 9.30 3rd week CHARLES BRONSON ALAIN DELON

RED SUN Adults only Matinee at 4:00

LILI Ramat Gan 7.15, 9.30 JEAN PAUL BELMONDO

THE BURGLARS RAMA 721912 4th week Mon., Tues., Wed. Thurs. 7.15, 9.30

ANITA STEINBERG ORGORE HILTON La Coda Dello

Scorpions In colour - Adults only Mat. at 4:00

TARBAN FINDS A SON Johnny Weissmuller RAMAT GAN Tel. 724504

7.15, 9.30 SKI RAIDERS (SNOW JOB) JEAN CLAUDE KILLY DANIELLE GAUBERT

Haifa Cinemas

Commencing Saturday, September 30, at 7.00 p.m. and 9.00 p.m. Daily at 7.00 and 9.00 p.m. - Matinee at 4.00 p.m.

AMPHITHEATRE Tel. 664018 2nd week CLAUDE ZUDI's most entertaining and enjoyable film

Les Bidasses en Folie In colour No complimentary tickets

ARON Tel. 664848 4th week THE GODFATHER

Based on Mario Puzo's Best Seller with MARLON BRANDO AL PACINO

ATZMOM Tel. 663003 6th week Airconditioned A great Israeli love story

NURIT Starring SABBI KERITZ and YONA ELIASH

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MIRON Tel. 663008 From Friday non-stop perf.:

ARIZONA COLT In colour For Adults Only

ORAH Tel. 664017 WARREN BEATTY GOLDIE HAWN

THE HEIST In colour No complimentary tickets

ORION Tel. 623898 GILIANNO (GEMMA and RICHARD HARRISON)

The Two Gladiators In colour From Friday six nonstop perfs.:

ORLY Tel. 81888 One min from Carmel terr. 6th week

VITTORIO DE SICA's best film Winner of 1972 Academy Award

The Garden of Finzi-Contini with HELMUT BERGER, DOMINIQUE SANDA

PEER Tel. 682283 Burt Alvich's

The Conformist based on Alberto Moravia's best seller with Jean Louis Trintignant, Dominique Sanda

BON Tel. 689009 The greatest success of the year A WHAT'S UP DOC?

Starring BARBRA STREISAND RYAN O'NEAL

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Cinema

ADRIPT - Czech director Jan Kadar's beautiful and compelling story about the...

LES BIDASSES EN FOLIE - Easy French farce about raw recruits undergoing the military machine...

THE BURGERS - Confirmed crime thriller with Jean-Paul Belmondo making his usual dashing appearance...

CIT ONDES TAILS - Muddled plot of theft and murder handled with a certain visual elegance...

C.C. & CO. - Instantly forgettable saga of the wandering motorcycle fraternity in the U.S...

THE CLOWNS - Fellini's glorious view of the world as a circus...

A CODA DELLO SCORPHONE - Top Italian thriller bludgeons out one scene episode after another...

THE CONFORMIST - A cold picture of dehumanization and conformity in Paris Italy...

THE DEACERON - Pasolini takes a very dark and early look at Dececco...

DIAMONDS ARE FOREVER - Sean Connery, as suave as ever, returns as James Bond to save the world once again...

DOUG BOUF - The Marx Brothers' red-hot-antique farce about war is a real winner...

ESCAPE TO THE SUN - Has some interesting moments but fails to do justice to its essentially dramatic and poignant theme - the plight of Soviet Jewry...

THE FEARLESS VAMPIRE KILLER - Polanski's romp in the horror genre goes after his wife, the ill-starred Sharon Tate...

FIDDLER ON THE ROOF - Topol, as a shyly shy "Fiddler," drew some striking critical comment...

THE FRENCH CONNECTION - A scorching brutal performance by Gene Hackman, who leads his way among them and for all...

THE GARDEN OF THE FINZI-CONTINI - Glorious over the harsh realities of being a Jew in Fascist Italy...

The Israel Museum this week starts a French film festival...

THE ORGANIZATION - Powerful thriller tells Sidney Teller, as the police lieutenant, against "The Organization"...

PRIME CUT - Brutal tale in flesh and human makes for compulsive viewing...

PUPPET ON A CHAIN - Alastair Maclean's tale of murder and sedition in Amsterdam translates tensely to the screen...

RED SUN - Despite formidable stars for a western, including a Japanese samurai, this film does not satisfy...

SHAFT'S BIG SCORE - The first Shaft movie with its irrepressible black detective has a touch of exciting originality - its sequel is a bit of a bore...

SKI RAIDERS - When the action leaves the snow this crime thriller frees up an airtight hijacking...

SKYJACKED - Mandatory treatment of an aircraft hijacking...

THEY STILL CALL ME TRINITY - More episodes in the popular western series with an accent on simple humour rather than bloody violence...

THE TOUCH - Brilliant